SAIVA SIDDHĀNTA

V. PARANJOTI



[*Kind permission of the Madras Museum.*]

Dancing Natarāja

SAIVA SIDDHĀNTA

BY

V. PARANJOTI

M.A., L.T., PH.D.

SECOND AND REVISED EDITION

LUZAC & CO., LTD.

LONDON

1954

First published in 1938
by
LUZAC & CO., LTD.

PRINTED IN INDIA
AT THE DIOCESAN PRESS, MADRAS—1953. C8498

FOREWORD

It is a pleasure to write a foreword to a work which has already gained recognition in the world of scholarship. Dr. (Miss) Paranjoti's doctorate thesis was first published in 1938. That it was written under the guidance of Professor S. S. Suryanarayana Sastri is enough proof of its excellence. With infinite care and after patient study, Dr. Paranjoti has expounded in this book the essentials of Saiva Siddhānta. Now that a second edition has been called for, she has revised her thesis and added historical material to it. Almost any problem relating to ancient Indian thought presents innumerable difficulties to the researcher. Contradictory opinions have been held about every doctrine. So, one must be thankful if a scholar in the field of Indology is able to provoke thought and open up lines of further research. Dr. Paranjoti, it will be found, has done a great deal of tough thinking in this work, and has made an honest attempt to explain and evaluate the leading concepts of a much-neglected school of religious philosophy. I have no doubt that the second edition of *Saiva Siddhānta* will receive a wider welcome than the first.

Madras,
May 12, 1953.

T. M. P. Mahadevan,
Reader and Head of the Department of Philosophy, University of Madras.

PREFACE

THIS book is the second edition of my thesis entitled, 'Saiva Siddhānta' which was submitted for the Ph.D. degree of the University of Madras, and which was published in 1938 by Luzac & Co., London. This topic was suggested to me for research by the late Mr. S. S. Suryanarayana Sastri, Reader and Head of the Philosophy Department, University of Madras, who felt that there was need for a comprehensive presentation of the system in English.

This edition is being published to meet the demand that there has been for the book since the first edition went out of print. It traces the origins of Saiva Siddhānta as far as possible, and expounds this philosophical system as presented in the Tamil sources, the Meykaṇḍa sāstram and the major devotional writings of this school.

Since the book was first published, there have been some writings by scholars, which throw light on the origins of Saiva Siddhānta. Other modern writings which highlight the Dravidian culture-level of ancient times have been helpful in understanding the independence asserted by the Saiva Siddhānta system in maintaining its distinctive features against the persuasions of differing schools of thought. The light shed by these writings on the Saiva Siddhānta system, made imperative some important changes. The monistic norm in the light of which this system had been evaluated in the previous book, has been rejected in the present one. Besides all the chapters being revised, some fresh ones have been added. These are the Introduction, Chapters I, VII and XV and the Appendix. Further, some topics have been given separate chapters.

While a separate chapter has been devoted in this edition to the origins of Saiva Siddhānta, it is but the fringe of the subject which has been brought to light by research scholars that is presented here. This is a particularly interesting, though a difficult question as it takes one to the dim past where the tracing of sources is by no means easy. While the philosophy of the system has been comprehensively presented here, its practical aspects such as, e.g. the manifestations of Siva in the lives of the saints, His dealings with the

gods and His other exploits, and the expression of religion in the lives of Saivite saints, which are beyond the scope of this book, have, therefore, not been given much attention. In view of their significance, however, they are being considered in another book that is now under preparation.

I am grateful to Mr. T. D. Meenakchisundaram, Officiating Registrar, Annamalai University, for kindly sending me the Annamalai University publications on Saiva Siddhānta, and to Mr. J. M. Somasundaram Pillai, Manager of Publications, Annamalai University for the time and trouble he took in making available to me whatever books he had or could procure that were relevant to my subject. Among these were some important works by Mr. J. M. Nallaswami Pillai, a renowned scholar in this field.

I am deeply grateful to Dr. Mahadevan, Reader and Head of the Philosophy Department, University of Madras, for the foreword he has very kindly written for this book. I do especially appreciate his complying with my request for a foreword in spite of his being busy with examinations and with touring from place to place in the fulfilment of various duties. I also thank him for kindly sending me the University Journal containing a life-sketch of the late Mr. S. S. Suryanarayana Sastri.

11th June, 1953. V. PARANJOTI.

THE LATE MR. S. S. SURYANARAYANA SASTRI, M.A., B.SC.,

Reader, and Head of the Department of Indian Philosophy,
University of Madras

PROFESSOR SURYANARAYANA SASTRI was born in 1893 in Madura, South India, where he completed his early education. Proceeding to Madras for higher studies, he won distinction as a brilliant scholar. His keen mind and unswerving loyalty to his studies, secured for him a first class both in his B.A. and M.A. degrees of the University of Madras. Being awarded a Government of India scholarship for his high merit, he went to Merton College, Oxford. Here he did research work with Professor Joachim and was awarded the B.Sc. degree in Philosophy. Being also qualified for the Bar, he worked as a barrister for some time in Madura and later become Principal of Madura College.

In 1927, when the University of Madras opened the Department of Indian Philosophy, Professor Suryanarayana Sastri was appointed Head of the Department and continued in that office until his early death in 1942. Besides his scholarly work entitled, 'Śivadvaita of Śrikaṇtha', he published editions and translations of the 'Sāṅkhya Kārika of Īśvara Kṛṣṇa' as well as the following Advaita classics: 'Siddhānta-leśa Saṅgraha,' 'Tattva-suddhi,' 'Vivaraṇa-prameya Saṅgraha' and 'Vedānta Paribhāṣa'. 'The Fundamentals of Advaita,' which he started to write, was intended to embody the fruit of his research in this field for several years. Unfortunately, he did not live to complete it.

He also directed the work of research scholars in his department. T. M. P. Mahadevan, who worked on 'The Philosophy of Advaita', V. A. Devasenapati, who worked on 'Saiva Siddhānta as expounded in Siva-jñāna-siddhiār', and V. Paranjoti who worked on 'Saiva Siddhānta as presented in the Meykaṇḍa Sāstras', worked under the guidance of Professor Suryanarayana and were awarded the Ph.D. degree of the University of Madras.

Professor Suryanarayana Sastri by dint of unremitting labour and unflagging zeal, placed the Department of Indian Philosophy on a firm footing. Dr. S. Radakrishnan, the Vice-President of the Indian Union, on the occasion of unveiling the portrait of the late

Professor Suryanarayana Sastri said, "I hope there will come to be established in this University a school of philosophy, worthy not only of the labours of Mr. Suryanarayana Sastri, but also worthy of the great past which South India had in the realm of philosophy and religion." Dr. E. Asirvatham, Professor of Politics, Nagpur University, speaking on the same occasion said, "Apart from the greatness of his achievements as a student, teacher and thinker, Mr. Suryanarayana Sastri had a genius for friendship, which made him the life and soul of the little academic world, which carries on its work in these buildings."

As one who was his student, I should like to add that Professor Suryanarayana Sastri's sound learning, his sterling qualities of character and his generous giving of his time and talent, won for him the high esteem of his students. I deem it a privilege to have been his student.

V. PARANJOTI.

CONTENTS

ERRATA

Page 67. In the diagram given, it should be: nāda (jñāna sakti only); bindu (kriyā sakti only); sādākya (jñāna and kriyā equal); māhesvari (more of kriyā); suddha vidya (more of jñāna).

For kālā, *read* kalā in the following places:

Page 68. In the diagram, the evolute placed third.
Page 69. Lines 6 and 7 from the bottom.
Page 70. Lines 3, 15, 17 and in line 32, one of the tattvas.
Page 71. In the diagram, the source of the evolutes.

Page 118. Line 13 from the bottom. *For* Jaina, *read* Jina.
Page 128. Line 14. *For* cause, *read* case.

Professor Suryanarayana Sastri said, "I hope there will come to be established in this University a school of philosophy, worthy not only of the labours of Mr. Suryanarayana Sastri, but also worthy of the great past which South India had in the realm of philosophy and religion." Dr. E. Asirvatham, Professor of Politics, Nagpur University, speaking on the same occasion said, "Apart from the greatness of his achievements as a student, teacher and thinker, Mr. Suryanarayana Sastri had a genius for friendship, which made

CONTENTS

B

LIST OF ABBREVIATIONS

[Books marked with a star are the publications of the Tinnevelly South India Saiva Siddhānta Works Publishing Society Ltd., Tinnevelly and Madras.]

A.I.S.I.H.C. ... *Ancient India and South Indian History and Culture*, Vol. 1 : S. Krishnaswamy Aiyangar, 1941. (Oriental Book Agency, Poona.)

A.T. ... *The Ancient Tamils:* S. K. Pillai. (Published by the author, 71 Mint Street, Park Town, Madras.)

A.V.K. ... *Āryattāl Viḷaintha Kēdu:* N. C. Kandiah Pillai, 1948. (Paguttarivu Pāsarai, Coral Merchant Street, Madras.)

B.T. ... *Bauthamum Tamiḷum:* M. S. Venkataswamy.*

C.G.D.L. ... *A Comparative Grammar of the Dravidian Languages:* R. Caldwell. (Trubner, London.)

C.H.I. ... *Cultural Heritage of India*, Vol. 2. Article entitled 'A Historical Sketch of Saivism', by Nilakanta Sastri.

C.R.R. ... *Chidambara Rahasyam Revealed:* D. Gopal Chetty, 1930. (Published by the author.)

D.C.S. ... *Der Caiva Siddhānta:* Schomerus.

D.E.I.C. ... *The Dravidian Element in Indian Culture:* Slater, 1924. (Ernest Benn Ltd., London.)

D.G.M.H. ... *The Dravidian Gods in Modern Hinduism:* W. T. Elmore, 1915. (Published by the author, Hamilton, N.Y.)

D.G.S.S. ... *The Doctrine of Grace in Saiva Siddhānta:* Arokiaswamy. (St. Joseph's Industrial Press, Trichinopoly.)

F.D.G. ... *Fruit of Divine Grace:* Umāpati.

H.A. ... *Hindu America:* Chaman Lal, 1940. (New Book Co., Hornby Road, Bombay.)

H.B. ... *Hinduism and Buddhism:* Sir Charles Eliot, 1921. (E. Arnold & Co., London.)

H.P. ... *Hindu Philosophy:* Theos Barnard. (Philosophical Library, N.Y.)

H.T.S.S. ... *Hymns of Tamil Saivite Saints:* Kingsbury and Phillips. (The Heritage of India Series.)

I.C.T.T.A. ... *Indian Culture through the Ages:* S. V. Venkateswara, 1928. (Longmans Green & Co.)

I.P. ... *Indian Philosophy:* S. Radakrishnan. (George Allen and Unwin Ltd.)

I.T. ... *Indian Theism:* Macnicol, 1915. (Oxford University Press, Humphrey Milford.)

Jk. ... *Jñānāmṛtak-kaṭṭaḷai.*

J.A.O.S. ... *Journal of the American Oriental Society.*

K.T. ... *Krittuvamum Tamiḷum:* M. S. Venkataswamy.*

K.T.T. ... *Kirustava Tamiḷ Toṇḍar:* R. P. Sethupillai (Published by S. R. Subramania Pillai, Tinnevelly Jn.)

L.P.S.S.P. ... *A Logical Presentation of the Saiva Siddhānta Philosophy:* J. H. Piet, 1952. (C.L.S., Madras.)

M.S. ... *Meykaṇḍarum Siva-Jñāna-bōdhamum:* K. Subramania Pillai, 1949.*

N. ... *Nālaḍiyār:* Translation by Pope, 1893. (Clarendon Press, Oxford.)

O.I.B. ... *Original Inhabitants of Bharatvarṣa:* G. Oppert (Higginbothams.)

O.I.P. ... *Outline of Indian Philosophy:* P. T. Srinivasa Iyengar.

P. ... *Pulavar Pope-aiyar:* Aruḷ Thangiah, 1944. (Anban Ltd., Saminayakan Street, Chintadripet, Madras.)

P.B. ... *Pauṣkara Bhāṣya.*

P.I.L. ... *Primer of Indian Logic:* Kuppuswami Sāstri.

P.K. ... *The Pāṇḍyan Kingdom:* K. S. Nilakanta Sastri, 1929. (Luzac & Co., London.)

P.P. ... *Periyapurāṇam.*

S. ... *Sivan:* N. C. Kandiah Pillai, 1947.*

Snk. ... *Saṇkarpanirākaraṇam:* Umāpati.

S.A. ... *St. Appar:* M. S. Purnalingam Pillai, 1934.*

S.D. ... *Siddhānta Dīpikā.*

S.D.S. ... *Seven Dances of Siva:* M. S. Venkataswamy, 1948. (Published by K. Annamalai, Mylapore, Madras.)

S.J.B. ... *Siva-Jñāna-bōdham.*

S.J.B.Ck.	...	*Siva-Jñāna-bōdha Curukkam.*
S.J.B.Cu.	...	*Siva-Jñāna-bōdha Ciṟṟurai.* (Arumukanavalar's Commentary, 3rd edition.)
S.J.B.Mā.	...	*Siva-Jñāna-bōdha Māpaḍiam.* (Pālvāṇam Pillai.)
S.J.Pā.	...	*Siva-Jñāna-pāḍiam:* Sivajñāna Yogi, 1952.*
S.J.S.	...	*Siva-Jñāna-siddhiār.* (P. Muthiah Pillai, 2nd edition.)
S.K.	...	*Sāṇkhya Kārikā:* Translation by S. S. Suryanarayana Sastri, 1935. (University of Madras.)
S.M.	...	*St. Māṇikkavāsagar:* M. S. Purnalingam Pillai. (Published by the Bibliotheca, Munnirpalam P.O., Tinnevelly District.)
S.P.	...	*Siva-prakāsam:* Umāpati. (Tiruviḷangam, 1st edition.)
S.S.H.	...	*The Saiva School of Hinduism:* S. Shivapada Sundaram, 1934. (George Allen and Unwin Ltd.)
S.S.P.	...	*Saiva Siddhānta Paribhāṣa:* P. Muthiah Pillai, 1928.
S.S.Pp.	...	*St. Sēkkiḷār's Periyapurāṇam:* Translated by J. M. Nallaswamy Pillai, 1924. (The Tamil University Publishing House, Madras.)
S.S.S.	...	*Studies in Saiva Siddhānta:* J. M. Nallaswamy Pillai, 1911. (Meykaṇdan Press, Madras.)
S.S.T.K.	...	*The Saiva Siddhānta Theory of Knowledge:* V. Ponniah, 1952. (The Annamalai University.)
S.S.V.	...	*Saiva Siddhānta Varalāru:* S. Anaviratavinayagam.
S.W.K.	...	*Six Ways of Knowing:* Datta.
T.	...	*Tamiḷaham:* N. C. Kandiah Pillai, 1924. Revised edition.*
Tp.	...	*Tattva-prakāsikā.*
Tv.	...	*Tiruvāsagam:* Translation by G. U. Pope, 1900. (Clarendon Press, Oxford.)
T.C.O.I.	...	*The Cross Over India:* R. D. Paul, 1952. S.C.M. Press.
T.E.	...	*Tolkāppiam Eluttatikāram:* (Nachinārkiniar's Commentary). 1950.*
T.I. (in Tamil).		*Tamil India:* N. C. Kandiah Pillai, 1949.*
T.I. (in English).		*Tamil India:* M. S. Purnalingam Pillai, 1945.*

T.L.	...	*Tamil Literature:* M. S. Purnalingam Pillai, 1929. (The Bibliotheca, Munnirpalam, Tinnevelly District.)
T.R.I.	...	*The Religions of India:* A. Barth, 1921. (Trubner.)
T.S.	...	*Tamiḻar Saritiram:* N. C. Kandiah Pillai, 3rd edition, 1950. (Āsiriar Nūṟpattippu Kaḷaham, Coral Merchant Street, Madras.)
T.S.D.A.	...	*The Sarva Darsana Saṁgraha:* Mādhvā Ācārya. (Translation by Cowell and Gough, Trubuer, 1882.)
T.S.J.S.	...	*Translation of Siva-jñāna-siddhiār:* J. M. Nallaswamy Pillai.
T.S.V.	...	*Tamiḻ Sangam Varalāru:* A. Sidambaranar.*
T.U.P.	...	*Tirumantira Upadēsa Paguti.* Commentary by C. S. Sundara Mudaliar, 1923. (Electric Printing Works, Coimbatore.)
T.W.N.	...	*The Way to Nirvāṇa:* L. De La Vallee Poussin 1917. (Cambridge University Press.)
U.J.	...	*University Journal*, Annamalai University, Vol. XVII. Article entitled, 'Saiva Siddhānta' by R. Ramanujachari.
Uv.	...	*Uṇmai Viḷakkam.*
V.S.M.R.S.	...	*Vaiṣṇavism, Śaivism and Minor Religious Systems:* R. G. Bhandarkar, 1919. (Strassburg ; Verlag Von Karl Trubner.)

INTRODUCTION

Saiva Siddhānta, the most highly developed form of Saivism, claims to be the 'end of ends' with reference to other systems of Indian philosophy. It bases such claim on the gain in religious values it has made in comparison with other schools of thought. These values comprise the lofty conception that it has of God, the large scope for spiritual progress that it opens up before the soul and the utility of furthering a worthy cause that it finds for the material world. It is obliged to champion these values against opponents' views calculated to compromise the oneness and the supremacy of God, and to confuse the godhead with either the soul or the material world or with both. The enquiring mind is anxious to learn how the controversies are handled by the opposing schools, and to assess the results earned by the respective parties.

However, the Siddhānta system which has much to offer in the values it upholds and in the interest it arouses, has unfortunately had but scant attention given it by Indian and Western scholars. 'The Sarva-Darśana-Saṃgraha' by Mādhava Ācārya, which is a 'Review of the Different Systems of Hindu Philosophy' has a chapter entitled, 'The Saiva Darśana', which, however, makes no mention of Saiva Siddhānta, though some of the translations of the sāstras of this school are mentioned.[1] Even a book on Saivism dismisses Saiva Siddhānta with saying,[2] "But what exactly the system taught by the Siddhānta was, we have not the means of finding out as none of the works is available for examination." 'The Religions of India' by A. Barth has hardly anything regarding Saiva Siddhānta because it admittedly has acquaintance with only a few translations of the Tamil sāstras of this school and no acquaintance at all with the rest of the writings for which no translations exist.[3]

That Saiva Siddhānta, in spite of its antiquity and significance should be so little known calls for explanation. One of the reasons is the language difficulty. "All the Dravidian languages are extremely difficult" says Slater.[4] "The Tamil Literature of Dravidian Sivaism is ignored by many European scholars" says C. Eliot.[5] Furthermore, while countless numbers of Dravidians

[1] T.S.D.S., p. 112.
[2] V.S.M.R.S., p. 142.
[3] T.R.I., pp. 197–8.
[4] D.E.I.C., p. 17.
[5] H.B., Vol. II, p. 182.

have studied North Indian languages and by their writings have given wide publicity to the cultural attainments reflected therein, very few North Indians, particularly in recent centuries, have rendered similar service to South Indian culture. The post-independence trends in India, however, have in them the promise of rectifying this failure to know and appreciate the Dravidian contribution to Indian and world culture. The Dravidians themselves, at long last, are becoming alive to the greatness of their achievement in past centuries. Some of the contemporary Tamil publications have, with zeal, taken up this matter for consideration. The long over-due interest of North India in Dravidian culture is now attempting to find expression. 'The Pioneer,' a daily of Lucknow, of 16th January, 1953, notified that the Conference of University teachers of Hindi that was to be convened by the Central Ministry of Education in the near future will consider the possibilities of promoting the study of Dravidian languages in the Hindi area.

An intelligent knowledge and just appreciation of this culture is indispensable for a fair evaluation of Saiva Siddhānta and for a right understanding of its adherents. The independence asserted by them in maintaining their school of thought over against the views of others is understandable when it is seen that they had a highly developed culture of their own, which though influenced by other cultures, was characteristically Dravidian. Similarly of Saiva Siddhānta also it may be said that it is Dravidian for the most part. "The Saiva Siddhānta" says Dr. Pope,[6] "is the most elaborate, influential and undoubtedly the most valuable of all the religions of India. It is peculiarly the Southern Indian and Tamil religion and must be studied by every one who hopes to understand and influence the great South Indian peoples."

Moreover, Saiva Siddhānta did not exist in isolation. It had controversies with the whole gamut of Indian philosophical systems as a result of which it emerged as 'the end of ends,' 'the final truth'. Its sāstras are hence, in the nature of an apologetic, where practically all of its cardinal tenets are sought to be justified before the bar of opposed views and of world opinion. This confident, uncompromising and bold assertion of individuality in the realm of religious philosophy, and this zeal to guard the values contained therein, are better understood against a background of the ancient

[6]Tv., p. lxxiv.

Dravidian culture with its hoary traditions. Modern Tamil scholars have tried to recapture these past attainments from old Tamil literature such as *Tolkāppiam*. Furthermore, archæological findings are continuing to throw light on this subject of interest.

After an introductory review of the philosophical system that the Siddhāntins were keen to preserve, the cultural environment in which their genius flowered forth is briefly sketched in the early part of this book. Thereafter, a full presentation of Saiva Siddhānta is made. The appendix has some notes relating to the topic of this book. The index includes a glossary of the Indian philosophical terms used here.

The reason for not giving more space to the logical aspect of Saiva Siddhānta and its epistemology is that there are valuable books on these subjects. *A Logical Presentation of Saiva Siddhānta* by J. H. Piet, and *The Saiva Siddhānta Theory of Knowledge* by V. Ponniah meet this need. However, the significance of epistemology in the Siddhāntin's religious and philosophical approach is dealt with in Chapter XIV of this book. The Siddhāntin's position that the means of knowledge or pramāṇas should be sound and adequate to serve the cause of truth, and that the pramāṇas of perception or pratyakṣa, inference or anumāna and testimony or śabda suffice for this purpose cannot be lost sight of in presenting his philosophy.

A BIRD'S-EYE VIEW

SAIVA SIDDHĀNTA is an elaborate system of philosophy. As to when it took such complex form, it is hard to say. The dates of the ṣāstras, in which it is portrayed, are no help in determining this question as it appears that the system depicted in these writings was in existence before it came to be recorded.

The Siddhānta, a pluralistic realism, maintains that God, souls and matter, or Pati, pasu and pāsa or māyā, constitute reality. The events in the world, and the changes that overtake the soul are due to the two facts of the impure state of the soul, and God's concern for it, which arises from His nature to love.

The soul is covered by an impurity or mala, known as āṇava, which producing ignorance detracts from the soul's true nature as a spiritual being. The remedy for it lies in knowledge or jñāna. Such knowledge as is required to overcome āṇava is possible for various reasons. The soul has the faculties of knowing, feeling and acting. In other words it has the jñāna, icchā and kriyā saktis, which are the cognitive, emotive and conative abilities respectively. These can be made to function and to develop by the power or sakti or grace of God, which expresses itself as jñāna sakti or omniscience, icchā sakti or love for the soul, and kriyā sakti or power to act. The actions required to redeem the soul are carried out by the kriyā sakti of God, which again takes different forms in fulfilling the five functions of God. The sṛṣṭi sakti creates the world; the sthiti sakti preserves the world ; the saṃhāra sakti destroys the world; the tirobhava sakti conceals from the soul the true nature of the world so that the soul is attracted by it and yields to its temptations; and the aruḷ or anugraha sakti reveals to the soul the true nature of the world, so that the soul withdraws from the world, and turns to God.

These activities are necessary to bring into play the faculties of the soul, which thereby attain their highest development. Such development is necessary for the soul to rise from its impure to its pure state. Its knowing power or jñāna sakti enables it to attain, in successive stages, knowledge of the world (pāsa-jñāna), knowledge of the soul (pasu-jñānā), and finally, knowledge of God (Pati-jñāna). These steps constitute jñāna mārga or the path of knowledge, which the Siddhānta upholds

as the highest path to salvation. The desiring power of the soul enables it to desire firstly, the things of this world, and lastly, God, the Great Spirit. Its power to act enables it to pursue the things of the world in its earliest stage. In doing so, it performs good and bad deeds or karma. The law of karma requires that good deeds should be rewarded, and bad ones, penalised. The reward and punishment that accrue to the soul are to be reaped in various lives and through different embodiments. This passing from life to life in different bodies constitutes transmigration or samsāra. In this long journey, the soul learns through experience that bad deeds bring about its ruin, and good ones, its redemption. This discipline transforms the soul so that from pursuing the world, it now seeks God. When it surrenders itself completely to God, and when its ego gives place to Siva, so that its acts are not its acts, but those of Siva, then it incurs no more karma. Here, then, ends transmigration ; and the soul becomes a saved being or a jīvanmukta.

In emerging from its impure to its pure state, it goes through different stages called avasthās. In the kevala avasthā, the soul lies forlorn, covered by āṇava, and with karma over-shadowing it. In the sakala avastha, it takes on a body, enters the world where it meets objects made out of māyā or matter, and begins its active career. In the suddhā avasthā, it becomes a redeemed soul, a jīvanmukta at first, and then, when it sheds its body, a released soul, enjoying the bliss of fellowship with Siva.

CHAPTER I

CULTURAL BACKGROUND OF THE SAIVA SIDDHĀNTINS

VARIOUS theories put forward as to the original stock and home of the Dravidians have not been substantiated by indubitable evidence. All that can be said with certainty on the basis of present knowledge is that the Dravidians appear to have lived in India from the dim past and to be the children of the soil. Oppert concludes his enquiry into this matter saying,[1] " So far as historical traces can be found in the labyrinth of Indian antiquity, it was the Gauda-Dravidian who lived and tilled the soil and worked the mines in India."

The Tamilians form a sect of the Dravidians today. Originally, before some of the other Dravidian languages branched off from Tamil, the terms, ' Tamils ' and ' Dravidians ' were interchangeable. The Tamils lived and learned. Their civilisation reached no mean level. This progress, however, suffered an unexpected and severe setback from two or more floods that at different intervals swept over the land.[2] Concerning this disaster, it has been said,[3] " The sea has been the great devourer of the work of the grand old Tamil era. . . . They (the floods) have in the first place obliterated from human view the glorious golden-gated cities of Madura and Kapadapuram : the Pāṇḍyan monarchs had garnered behind these golden gates the inestimable treasures of Tamil literature. What remained of the great aeons was the eternal sob of the southern sea and the ' Tolkāppiam '. That is the slight but magnificent segment from which with the eye of vision we infer the whole circle of the grand age of Tamil civilisation. For the past 3,000 years, the Tolkāppiam has been the unfailing fount of inspiration for the students and scholars of Tamil sociology." Other ancient Tamil works that are available today and which shed light on the ancient culture of the Tamils, are ' Maṇimekalai ' said to be composed by about A.D. 90,[4] and which sheds light on Buddhism, and ' Silappatikāram ', which was composed about A.D. 600,[5] and which contains vivid accounts of the different classes of Tamil society at that time.[6] Besides the floods,

[1] O.I.B., p. 9.
[2] T.S.V., p. 93.
[3] A.T., pp. iii-iv.
[4] T.L., p. 117.
[5] T.I., p. 48.
[6] T.L., p. 119.

other factors that account for the obliteration of this ancient culture are the perishable material in which literary compositions were recorded prior to the introduction of paper and printing, the destruction wrought by invaders with antipathy towards Hinduism and other political disturbances.

One of the reasons that accounts for the soundness of the progress and the depth of the attainments of this people is that they are, on the whole, a law-abiding and peace-loving people. This natural bent of mind not only freed them from the conflict between social and anti-social ways, but also spared them the waste of energy that such conflict involves. On such vantage ground, they were able to orient their intelligence towards individual and social progress, and with superb energy work for such ends. Wholly engrossed in constructive efforts and in outstripping previous levels of excellence, the thought of giving publicity to their accomplishments hardly occurred to them. In these circumstances, they have not won the recognition due to them for their achievements. As a present-day illustration of this, note the following insertion in *The Pioneer* (a daily of Lucknow) dated 1st February, 1953. " Certain procedures of rice culture, which have now caught public attention as the ' Japanese method ' were not new to South India, where they have been successfully adopted for many decades now ;" observed Dr. S. Krishnamurti, University Professor of Agrtculture. These methods had been evolved and introduced in South India by the Madras Agriculture Department, which found them conducive to higher yields of rice.

In spite of the hoary antiquity of Dravidian culture, and the great heights attained by it, adequate information concerning it is still not available. Deploring the paucity of literature on this subject, H. J. Fleure in his foreword to Slater's book, ' The Dravidian Element in Indian Culture ' says, " The notion of a barbarous India on which Aryan civilisation descended has been fairly widespread and the number of books which tell us of Southern Indian civilisation is not as large as one might wish."

Tamil India consisted of large kingdoms such as Chēra, Cōḷa, Pāṇḍya. Megasthenes who visited India in the 4th century B.C. mentions some features concerning the Pāṇḍyan kingdom. Kingship was an ancient tradition with the Tamiḷs. One of the evidences for this is that in Tamil there are no less than twelve synonyms for the term, king. The king's duty was to care for the subjects'

welfare. Hence one of the terms for a king has the meaning of a shepherd who tends his flock.[7] He revered wisdom and learning. Learned men were invited to live in and grace the palace. Astrologers whose divinations were considered indispensable to regulate the royal policy were among the palace personnel. The king with these advisers, followed the considered policy of nyāyam, vīram and kodai, that is justice, bravery and generosity.

Among the essential duties of the king was that of promoting learning. He deemed it a privilege to be associated with movements intended for the betterment of learning. In many cases, the kings were themselves devoted to learning and were thus qualified for membership in the Tamil Sangam or Academy, which judged literary works for setting on them its seal of approval. The working of the Sangam had the effect of maintaining a high standard of excellence. The works approved by it have been well able to stand the test of time. In taking stock of these works at the present day, it has been said,[8] " Tamil is a very ancient Indian language with a voluminous classical literature of very high merit." The care with which the language and literature were thus nurtured have proved their worth through the ages in that the language has maintained its individuality and the literature been an influence for good. Concerning the independence asserted by the Dravidian languages against encroaching forces, it has been said,[9] " The persistent independence of the Tamil idiom (and to a lesser degree of the other Dravidian languages) in the face of Sanskrit, is in striking contrast with the almost total disappearance of non-Sanskritic vernaculars in the north of India." The literature has helped to give a balanced and wholesome outlook on life and to lift to a high plane every walk of life.

Geographical factors moulded to some extent the pattern of life of the different groups of people :

1. In the coastal region, the Paratavar, braced by sea breezes, challenged by the waves, took to venturesome occupations of sailing, pearl-diving and fishing. In their leisure time, they made salt and salt-fish. The fruits of their toil promoted food supply and ornaments at home, and trade and colonisation abroad. They came to be, ' hardy fisher-folk, expert pearl-divers, and bold sailors.'[10]

[7] T.I. (Tamil), p. 54.
[8] T.C.O.I., p. 32.
[9] P.K., p. 2.
[10] A.T., p. 35.

They also made their own sailing vessels out of the trees in those regions. Attempting at first only the coastal region, they ventured later to distant seas; and opening up new sea-routes, reached other countries and established markets for their wares of salt, salt-fish and timber.

2. In the dry sandy regions, the Maravars lived their care-free, irresponsible and anti-social life. They way-laid travellers and robbed them. They looted the goods of travellers and sold them cheap. They stole cattle from the neighbourhood. These means and the hunting that they did with their bow and arrow, supplied their needs.

3. The hilly tracts were the abode of the Kuravars. With bow and arrow, these expert hunters, hunted wild animals, the flesh of which they ate, and the skins of which they used as bedding and clothing. Their knowledge of the medicinal values of the herbs that covered the hill-sides, enabled them to be their own physicians. From the tall trees where the bee-hives abounded, these folks obtained their supply of nectar. The sandal wood tree supplied them the fuel and the flavour that they required for roasting flesh.

4. In the level plains, dwelt the agricultural group, the Veḷḷāḷas. Rivers and lakes provided their fields with water. Where such water-supply was not available, they built canals or used water-lifts. They grew the grains and pulses that were the staple food in the country. They also grew cotton and wove cloth. They were skilled in carpentry and made tools, carts, etc. They were wealthy and often owned much property.

5. In the temples were the priests, or pārpār, who saw to the affairs of the temples and imparted learning and wisdom to the people.

6. Travelling hither and thither by land or sea or by both, were the Vaṇikar or traders. With their families settled in the mother-country, they set out to sell their wares in foreign markets and to bring back money or goods in exchange. They were practical, enterprising and industrious men, who in making good business, furthered the interests of the country.

Internal trade was not considerable owing to poor communications. Pedlars and animals transported the goods. External trade, however, growing from small beginnings attained an eminent position. India had the wherewithal for foreign markets. Her forests abounded with teak, sandalwood, indigo, ivory, apes,

peacocks; her subterranean depths had embedded in them gold, silver, tin, sapphires and other precious stones; her fields yielded pepper and rice; her seas gave corals and pearls. Concerning the textiles of those days, it has been said,[11] "Flourishing trade presupposes a volume of industry, the principal of which was weaving. . . . There are thirty varieties of silks mentioned, each with a distinct appellation of its own. . . The character of the cotton stuffs which were manufactured is indicated by the comparison instituted between them and 'sloughs of serpents' or 'vapour of milk' and the general description of these as 'those fine textures the thread of which could not be followed even by the eye'." All of these products were greatly in demand in foreign lands.

In the broadcast entitled, 'Maritime Enterprise in Ancient India', made by the Lucknow Radio station, and which was published in the Pioneer Magazine section of 11th January, 1953, it is said, "In the epic and post-epic periods, India witnessed a grand outburst of seafaring activity and maritime enterprise. This gave a wonderful impetus to the rise and growth of a Greater India across the seas. . . . India's maritime enterprise was almost limitless in extent!" These great enterprises were confined to the Dravidians even after the Aryans appeared. It is said,[12] "The Aryans in India lost contact with the sea in course of time and viewed sea-going with disfavour. It was left to the Dravidians to develop the shipping and maritime activities of India."

The sailing vessels they used were in all probability not seaworthy for long voyages. It seems surprising that with inadequate equipment they adventured as far as they did. Commencing their maritime ventures in the back-waters of the west coast, and actuated by the desire for excellent fish, they obtained their early familiarity with the sea.[13] Intervening islands now submerged, and favourable winds in different latitudes helped in the longer trips.[14] Concerning the nautical achievement of the Southerners, it has been said,[15] "The greatest achievement of the Dravidian was in the art of navigation. . . There are native words for boats of all sizes in the Dravidian languages as well as for different parts of the vessels." It

[11] A.I.S.I.H.C., p. 799.
[12] I.C.T.T.A., p. 11.
[13] D.E.I.C., pp. 80-81.
[14] H.A., pp. 7-8.
[15] I.C.T.T.A., p. 11.

was the naval power of the Chēra, Cōla and Paṇḍya kings that enabled them to defend their coasts.

It is interesting to note the commercial contacts made with other countries in those early days. Among the ruins of Babylon was found teak that keeps well-preserved through the years. It grows on the Malabar coast of South India and nowhere else. Egypt took from India indigo and muslin. Indigo was used for the dyeing industry. Muslin was used to wrap the dead. In Palestine, King Solomon (about 1000 B.C.) imported from India peacocks, apes, gold, silver, ivory and sandalwood. The Greeks took rice and pepper. Pepper was used to preserve meat, to give flavour to food and for medicinal purposes. Hippocrates, the Greek physician of renown, bestowed on pepper the name, 'Indian medicine'. It fetched much wealth to India from all the countries that imported it. The Romans took sweet smelling substances such as spikenard, and also pearls. They used the scented stuff for cremating their dead. Their women desired the pearls. Roman ladies fancied the pearls to such an extent and made such lavish use of them that the officials of Rome were concerned at the extent to which the coffers of the state had to be depleted to meet this expense. Describing the wife of the Emperor Caius, Pliny says, " she was covered with emeralds and pearls which shone in alternate layers upon her head, in her wreaths, in her ears, upon her neck, in her bracelets and on her fingers."

There are some who maintain that there are evidences of Dravidian culture in countries outside India. N. C. Kandiah Pillai maintains[16] that in Java there are many images of deities with six heads and twelve arms. He also observes that here and in the Celebes, there are evidences of Siva lingam worship having prevailed from early times. Chaman Lal maintains that the early inhabitants of India had contact with the two Americas, and have left there the impress of their culture.[17] The writers whom he quotes, in his book give the impression that in the early centuries, India made a vital contribution to countries spread out far and wide, J. A. B. Scherer in his book entitled, 'Cotton as a World Power' holds the view that India is the original home of cotton and that it was first seen in Europe when the soldiers of Alexander, the Great, brought some of it as a curiosity in the 4th century B.C. At the

[16] T.I. (in Tamil), p. 119. [17] H.A., The preface.

time it was new to Europe, the cotton industry had far advanced in India.

One of the contributions made to India by the Dravidians is in metallurgy, which they rather than the northerners developed in the early ages.[18] The occupations of goldsmiths, silversmiths and blacksmiths were hereditary. The skill acquired through the ages explains the rich variety, fine finish and creative genius displayed by the household metal vessels in South India. The variety and creative skill are also explained by the high culinary art of the Dravidians. In the article entitled, 'Hindu Culture Expressed in South Indian Household Vessels' (*The Pilgrim*, January 1953, the Quarterly Magazine of the Christian Society for the Study of Hinduism, p. 7) it is said, "The inherent spiritual and mental capacity of the people as a factor in South Indian Culture is readily seen the moment one sees these vessels. 'A thing of beauty is a joy for ever.' These people created and enjoyed beautiful forms and shapes. The graceful contours and artistic engraving and inlaying of these lovely vessels testify that these people were able to appreciate and enjoy grace, rhythm, proportion, in short beauty so much that they must create it and have it with them for their daily use and constant enjoyment."

Modern achievements and modern investigations in South India are bringing to light its legacy of a culture that has developed unobtrusively on sound lines through countless generations. Dravidians have always excelled at the art of using the common things of life to create rare works of art. A modern example of this is the beautiful silver-lace-bordered mat, which Queen Elizabeth II will receive from South India. It is a present to her on the occasion of her coronation made by the Mat Weavers' Association of Pattamadai, a village in Tinnevelly District. "The mat, fine and shiny like a piece of silken embroidery, can be folded to the size of a table napkin. The korai grass used for this comes from Tambraparni river-bed in the district."[19] The long experience of the textile industry enables South India to play a leading part in formulating policies and in inculcating attitudes that will give due recognition to diverse interests in this sphere. Mr. R. Venkataswamy, Chairman of the Southern India Mill-owners' Association and Chairman of the

[18] I.C.T.T.A., p. 10. [19] *The Pioneer*, 25-2-53.

Reception Committee of the 10th session of the All-India Textile Conference, while clarifying to the delegates the role of the technician, said, " It is time that he should not be satisfied with technical knowledge alone, but he should also develop deeper understanding of the reactions and psychology of labour and their needs and should strive to foster a harmonious relationship between management and labour."[20] The geological survey that is being made in South India claims that some of the Andhra districts that in future are likely to become the 'Kimberley of South India', were flourishing diamond mining centres three centuries ago. It is from here that the koh-i-noor that adorns the British crown was obtained.[21]

One of the achievements of the Dravidians was international contacts. As proof of this one may note that Roman coins of different periods have been found in different places in South India.[22] These contacts made a great impact on their attainments. Testifying to this it has been said,[23] " Between four and five thousand years ago, Dravidian India received the seeds of many sorts of culture . . . and received them into fertile soil."

South India has had the devoted service of people who coming from different quarters, made their home here. The Buddhists who came to South India, both contributed to the literature of the Tamils and served their interests in other ways.[24] Their teaching spread for several reasons. Their unselfish and helpful lives, their preaching of a classless society, their feeding of the poor and succour of the handicapped at centres supported by funds collected from the rich, and their promotion of learning, won the hearts of the people to this faith. However, the religion was stamped out from their midst by the Tamils as the theism in their own religion had a great hold on them. The Buddhist literary contributions, however, constitute a permanent part of Tamil literature. Chief among these is 'Maṇimēkalai', which contains information about Buddhism and about the social conditions of that time.

The Jains were also interested in advocating their religion, which after temporary success began to decline. In literature, their attempts to over-Sanskritise Tamil were resisted as this robbed Tamil of its spontaneity and crippled its individuality.[25] Some of the Jains who were great scholars, added to the literary heritage

[20] Ibid., 1-3-53. [22] P.K., p. 11. [24] B.T., pp. 28-31.
[21] Ibid., 1-3-53. [23] D.E.I.C., p. 79. [25] A.V.K., p. 23.

of the Tamils. 'Nāladiyār', written by a Jain, has wielded great influence in the South.

The Missionaries who came to South India have, in the course of their ministry, rendered great service to the Tamils. Briefly reviewing the history of Tamil literature, S. D. Sargunar says,[26] "The most brilliant age in Tamil literature, the Sangam Age, came to a close at the downfall of the three Tamil dynasties, and was succeeded by dark ages, which continued all through the long period of anarchy and misrule in South India. It was after the advent of Europeans in general, and European Christian Missionaries in particular that the revival of Tamil letters began." The Missionaries furthered the interests of Tamil in many ways.[27] They simplified the script and introduced punctuation. They gave an impetus to prose works,[28] and were the first to write Tamil treatises on science. They introduced printing presses,[29] and set up societies such as the *Madras School Book Society*,[30] for promoting Tamil works and other literature. They introduced the printing of Tamil tracts, books and papers.[31] Tamil works were printed prior to works in any other Indian language.[32] English works were translated into Tamil, and Tamil works into English. That this is great service, is gladly acknowledged by Tamils today.

Special mention needs to be made of Bishop Caldwell and Dr. Pope. Bishop Caldwell[33] (1815-1892) was born in Ireland and educated in Scotland. He came to India as a member of the S.P.G. Mission and ministered in South India for 54 years. He studied Greek, Hebrew and Latin in order to learn the great truths of the Holy Bible. In Scotland, while studying Greek at the Glasgow University, his own love of learning and aptitude for scholarship were greatly fostered by the inspiration aroused in him by the lecturer. Caldwell used these talents in the service of India and by his monumental work, 'A Comparative Grammar of the Dravidian Languages', he stemmed the tide of wrong notions that militated against these languages and infused fresh life into them. Concerning the origin of these languages he says,[34] "the supposition of the derivation of the Dravidian languages from Sanskrit, though entertained in the past generation by a Colebrooke, a Carey and a Wilkins,

[26] K.T., viii.
[27] Ibid., p. xii.
[28] Ibid., pp. 16-23.
[29] Ibid., pp. 35-37.
[30] Ibid., p. 29
[31] Ibid., p. xii
[32] Ibid., p. 34.
[33] K.T.T., chap. 3.
[34] C.G.D.L., p. 45.

is now known to be entirely destitute of foundation." Both because of the antiquity of Tamil and because of the advanced nature of the civilisation of the people, the language had a copious vocabulary. There is, therefore, no need for extensive borrowing from other languages. In fact, large-scale borrowing has the tendency to distort its style. Caldwell stressed this fact with saying,[35] "Tamil can readily dispense with the greater part or the whole of its Sanskrit and by dispensing with it, it rises to a purer and more refined style." The keen mind that Caldwell had led him to be interested in diverse matters. He produced a history of Tinnevelly and noted therein many matters of historical interest. To his diverse interests, he added geological exploring and ascertained interesting facts regarding an ancient South Indian port noted for its pearl industry.

Dr. Pope[36] (1820-1908) who started work as a missionary in his 19th year, was Professor of Dravidian languages in the Oxford University, missionary in South India and a devoted student of Saiva Siddhānta. By his writings, he drew the attention of the English reading public to the glories of Tamil and the values of Saiva Siddhānta. At a time when Tamil suffered a setback due to various discouraging trends,[37] Dr. Pope gave the sorely-needed encouragement with saying, "Let the Tamils cease to be ashamed of their Tamil."

The diverse cultural elements that permeated society made for an awakening of the mind of the people. The different philosophical and religious view-points that confronted the Siddhānta sāstra writers up to about the time that these sāstras were written, that is the 14th Century A.D., opened their minds to different view-points which they incorporated into their *Weltanschauung*. These diverse view-points far from driving them into seclusion, led them to judge them with reference to their own position and to formulate their philosophy concerning different forms of religious approach. In doing so, they both zealously guarded their own values, and gave due recognition to the values of other schools. Such an approach to diversity of views that the Siddhānta sāstras passed on to posterity, as well as the play of foreign contributions, have been a great influence among the people. The South India Saiva Siddhānta Works Publishing Society of Tinnevelly and Madras, have encouraged

[35] Ibid., p. 50.
[36] P.; K.T.T., chap. 2.
[37] A.V.K., pp. 22-25; T.S., pp. 221-222; K.T.T., p. 32.

publications appreciative of the cultures and religions of different peoples in the world. The ancient traditions of internationalism and the spiritual aspirations of the people would surely pave the way for them to attain great heights in the spiritual realm and to contribute towards the unity and welfare of India, international fellowship and world peace.

CHAPTER II

ORIGIN AND DATE OF SAIVISM

SAIVA Siddhānta, being one of the forms of Saivism, the question of its origin and date necessarily takes one to the origin and date of Saivism. This school of thought, being the religion and philosophy of the Tamils, is reflected in practically all of their literature from earliest times till now. However, in the literature now extant, there is no definite evidence of its origin and date. Research into the question brings before one various claims of which the main ones are the theories of :

1. Sun worship derivation.
2. Nānmarai origin.
3. Āgamic origin.
4. Vedic origin.

1. The theory of sun worship derivation :

This theory, lucidly presented by N. C. Kandiah Pillai,[1] maintains that the worship of Siva is derived from the sun worship that was widely prevalent in the early history of mankind. The term, 'Sivan', given to the sun, is similar to the Tamil word, 'sivappu', which means, 'red' and hence, 'sivan' meant the 'red one', an apt name for the sun in view of the ruddy dawn that it brings. The term, 'Sivan' is also similar to the Tamil terms, 'sēmam' and 'semmai', which mean prosperity and righteousness respectively. Thus in course of time, the word, 'sivan' came to have rich content connoting, 'the red one', 'auspicious', 'prosperity' etc. One of the later forms of sun worship conceived of God as a person and the term 'sivan', which had gained popularity with the people, was given to God.

2. The theory of Nānmarai origin :

This view is upheld by some Tamil scholars of repute.[2] M. S. Purnalingam, who belongs in this group, says, " Ages prior to the emergence of the Himalayas, the Mahendra Mount in the Kumari Nadu, now under the ocean was the seat of the Tamil sages, and it was there that the Marais (scriptures) were divinely bestowed on

[1] S. [2] T.I. (in English), pp. 51-52 ; T.L., pp. 6, 155.

four of them. They dealt with virtue, wealth, pleasure and bliss. They were, therefore, four in number and designated, 'Nānmarai'. To distinguish them from the later scriptures in Aryam (Sanskrit), they were characterised as, 'Pāṇḍya Nānmarai' or the 'Four most ancient scriptures'."[3] These scriptures maintain that God Siva is the supreme deity. The floods that swept over India, carried away the writings. They are, however, mentioned in some of the earliest Tamil writings extant today, and their content is said to have been passed on orally from generation to generation by those who fled before the floods.

3. The theory of Āgamic origin:

Concerning the first period of the development of Saiva Siddhānta, it has been said,[4] "This is the period of the rise of the Siddhānta scriptures based on the Āgamas. The 28 Āgamas and 108 Upāgamas are the common fund on which all the schools of Saivism draw."

4. The theory of Vedic origin:

Some scholars uphold the view that the God of the Saivites is a later development of the Vedic deity, Rudra. C. V. Narayana Ayyar, in his book, 'Origin and Early History of Saivism in South India' (1936, University of Madras), gives an exposition of this view. The god, Rudra, was one among the numerous Vedic deities. He appealed to certain of the Vedic devotees for the reason that his many varied qualities enabled him to satisfy human needs. He was a god, who on occasions when men deserved it, could infuse terror into their hearts. When enemies had to be dealt with, people invoked Rudra for the necessary aid. Rudra also had in him the opposite quality of protecting the weak. His kindness which extended even to lower creation won for him the title, 'Pásupati', or 'protector of cattle'. He was the protector of all created beings.

These admirers of Rudra, who preferred to worship him rather than any other god, came to be different from other Vedic devotees in yet another respect. They felt repelled by the shedding of blood involved in animal sacrifices, and lost their faith in sacrifices in general. This changing attitude was enough to mark them off as a heretic group known by the name 'Vrātyas'. In the period of the Upaniṣads when Brahman was felt to be beyond comprehension by the masses, the Vrātyas no longer looked upon Rudra as one among

[3] T.I. (in English, p. 51.) [4] D.G.S.S., p. vi.

other gods, but as the Supreme Being. In their minds, Rudra, the god they knew and revered, was the Supreme Being, whom the learned regarded as the remote and unknowable Brahman. Rudra, now vested with the status of the Supreme Deity, came to be called 'Siva'.

Conclusion :

Some maintain that as Saivism developed through the years, it derived its content from two sources. K. A. Nilakanta Sastri upholding this view says,[5] "The origins of Saivism are lost in obscurity, but it is clear that the Saivism of history is a blend of two lines of development, the Aryan or Vedic and the pre-Aryan." That the primal beginnings of Saivism are of pre-Aryan date, is the claim made by Western scholars as well. Dr. Pope speaks of Saivism as "existing from pre-Aryan times". Macnicol similarly maintains,[6]. "Siva is in the main not Aryan but aboriginal."

With regard to the Aryan contribution to Saivism, it varies with the different Saivite schools. The Saiva Siddhānta sect, inasmuch as it accepts the Vedas also as its scriptures, bears traces of Aryan influence. It is, however, difficult to gauge this influence. Before any estimate can be made in regard to this, the following are some of the facts that need to be considered. The Siddhāntins are not unanimous in ascribing to the Vedas the importance that they attach to the Saivāgamas. The fundamental teachings of the Saiva Siddhānta system of monotheism and the jñāna mārga, are ascribed to the Saivāgamas. As to what mutual influences have prevailed between the other Aryan systems and Saiva Siddhānta can be known to some extent only when research can ascertain the fountain springs of the doctrines of karma and transmigration which are common to them. Notwithstanding this common ground, the Siddhānta, after duly considering the Aryan systems with which it came into contact, claims for itself the unique position of being the final truth and the highest faith.

[5] C.H.I., Vol. 11., pp. 18-34 [6] I.T., p. 161.

CHAPTER III

SAIVA SIDDHĀNTA LITERATURE

THE name 'Saiva Siddhānta' coined from the terms, 'saiva' and 'siddhānta', both points out the kinship of this school with the other schools of Saivism, and also differentiates it from them. In being one of the Saiva systems, it is in agreement with those sects for whom the Supreme Being is Siva. The point of divergence from these schools is denoted by the term, 'siddhānta', which means, 'accomplished end'.[1] These other schools of thought are considered to maintain positions described as 'pūrva pakṣa' (*prima facie*) which must be transcended by a proved conclusion; they are yet on the way to the final truth, but have not reached it yet. This final end or 'siddhānta' has been attained by the highest faith, 'Saiva Siddhānta', which signifies the Saivite accomplished end.

Saiva Siddhānta literature consists of the following collective works:

i. The Nānmarais.
ii. The Saivāgamas.
iii. The Vedas.
iv. The Meykaṇḍa Sāstram.
v. The Twelve Tirumurai.

Of these categories, the first three constitute the scriptures, the fourth category constitutes the philosophical writings and the last constitutes the devotional works of this school. These groups will now be considered:

1. *The Nānmarai.*

The term 'Nānmarai' means, 'the four scriptures.' They are as follows:[2]

(*a*) Taittiriam.
(*b*) Powdiham.
(*c*) Talavakāram.
(*d*) Sāmam.

They dealt with the topics of virtue, wealth, pleasure and bliss, and contained praises of the Supreme Deity, Siva. Concerning the

[1] S.S.P., p. 11. [2] T.S.V., p. 24; T.L., p. 6.

differences between the Nānmarai and the Vedas, it has been said,[3] that whereas the latter deal with a multiplicity of gods and contain requests for the requirements of life, the former set forth one God and give an exposition of the technique of living in the various walks of life. Verses from the Marai were recited during worship. As they were considered of divine origin, great importance was attached to them. Though lost in the floods, it is said that they were transmitted orally so as to perpetuate their influence on people.

2. *The Saivāgamas*

The Saivāgamas on which the Siddhāntin bases his system are the following 28 :

God-taught.

1. Kāmikā.	6. Dīpta.
2. Yogaja.	7. Sūkṣma.
3. Cintya.	8. Sāhasraka.
4. Kāraṇa.	9. Amsumān.
5. Ajita.	10. Suprabha.

Man-realised.

11. Vijaya.	20. Mukhayugbimba.
12. Niśvāsa.	21. Udgīṭa.
13. Svāyambhuva.	22. Lalita.
14. Āgneyaka.	23. Siddha.
15. Bhadra.	24. Santāna.
16. Raurava.	25. Nārasiṃha.
17. Mākuṭa.	26. Parameśvara.
18. Vimala.	27. Kiraṇa.
19. Candrahāsa.	28. Para.

The first ten are regarded as root Āgamas, and as such are taught by God, while the rest of them, though from the same divine source, are 'man-realised'. Concerning their authorship nothing is known beyond their being assigned a divine origin.

Their content has to do with the principal tenets of Saiva Siddhānta. Two interpretations are given of the term 'Āgama'. According to one interpretation, Ā = pāsa, ga = pasu and ma = pati. Āgama, in this case, deals with God, soul and matter, which constitute the whole of reality for the Siddhāntin. According to another

[3] T.L., p. 169 ; T.S.V., p. 25.

interpretation, Ā = siva-jñāna, ga = mokṣa and ma = casting aside of mala. This sums up the process of salvation in which through siva-jñāna, mala is cast aside and mokṣa is gained.[4] Whichever of these meanings may be accepted, it is evident that these writings pertain to this school of thought. Hence, it is said that judging from their content, they are definitely Dravidian writings.[5]

Every Āgama consists of four parts or kāṇḍas.[6] The jñāna kāṇḍa is considered to lead to the knowledge of God, and the Yoga kāṇḍa to the concentration of the soul on an object. Kriya kāṇḍa gives information about all performances ranging from the consecration of idols to laying the foundation stones for temples; the caryā kāṇḍa teaches the method of worship. The contents of the last two kāṇḍas relate to details of ritual, etc. The jñāna kāṇḍa is of use for philosophy and the yoga kāṇḍa is of value for the understanding of Indian psychology.[7] It is claimed that though the Vedas are reverenced by the Hindus as eternal and the Upaniṣads are of value for discussion, the outlook and usages of the Hindus are derived from the Āgamas.[8]

Data of Nānmarai and Āgamas :

These writings belong to such a remote period that their dates can be only roughly determined. A. Cidambaranar, who has undertaken the difficult task of studying the history of Tamil sangams, maintains[9] that the Nānmarai and nine of the Saivāgamas were given recognition by the Tamil Academy which met at Mt. Mahendra between 16,000 and 14,550 B.C. These dates being unreasonably early, later dates given by other authorities may be considered. Regarding the date of Saivism and the Saivāgamas, it is said[10] that there is mention of both of these in the Mahābhārata said to be written in the 6th century B.C. It is also known that among the ruins of Mohenjo-Daro and Harappa, there are evidences of Saivism having prevailed in these parts 5,000 years ago, if not earlier. Saivism which was in existence by then, was espoused by the Dravidians, who at one time occupied the whole peninsula. The Nānmarai are mentioned in the introduction to 'Tolkāppiam' (by Tolkāppiar), the earliest Tamil grammar, now extant. The introduction

[4] D.C.S., pp. 22-23.
[5] T.I. (in Tamil), pp. 182-183.
[6] D.C.S., p. 22.
[7] Ibid., p. 15.
[8] O.I.P., pp. iv, 130-131.
[9] T.S.V., p. 15.
[10] S.S.H., p. 14.

was written by a contemporary of the author. It is claimed[11] that Tolkāppiam preceded the grammar written by Pāṇini, as Tolkāppiar was well versed in an earlier Sanskrit grammar, and would have mentioned Pāṇini's work if it had existed then. Since the date assigned to Pāṇini is the 7th century B.C.[12] we may conclude that the Nānmarai and some of the earlier Āgamas were in existence by the 7th century B.C., if not earlier.

There has been a controversy regarding the language in which the Āgamas were originally written. According to one view,[13] they were originally written in Sanskrit. Another view is,[14] that the Saivāgamas represent the oldest products of Dravidian literature, that they were written in the Dravidian (Tamil) language, and that the major portion of them was lost in one of the floods that swept the land. Only remnants were translated into Sanskrit and preserved in that form. This latter view is confirmed by Tamil scholars of the present day. Thus one writer holds that the nine earliest Āgamas, which were accepted by the Tamil Academy were written in Tamil.[15] Another authority draws attention to the following evidences. Māṇikkavāsagar mentions[16] that the Āgamas were given in the place sacred to the Tamils, Mt. Mahendra. As this mount is in the Tamil area, those who had the revelation, must have been people of this language.[17] Furthermore, at the early date of the earliest Āgamas, Tamil was the language in this area.[18] The later Āgamas, however, are likely to have been originally written in Sanskrit as by that time, this language had gained influence in Dravida.

3. *The Vedas*

The Vedas constitute part of the scriptures of the Siddhāntin. Tirumūlar, although attaching equal value to the Vedas and the Āgamas, points out the different features of the two works. Thus he says, "The Vedas and the Āgamas are true, revealed by the highest. Know that the one is general and the other is special. Both are revelations of God. When one says that a difference exists, know that for the great no difference exists."[19] That the Vedas are

[11] T.E., p. 3 ; T., p. 156.
[12] I.P., Vol. 1, p. 500.
[13] J.A.O.S., Vol. 2, p. 137 (Hoisington).
[14] D.C.S., pp. 9-10.
[15] T.S.V., p. 25.
[16] Tv. Hymn, 2.
[17] T. E. Preface, pp. 8-9.
[18] T., pp. 66-73.
[19] Tirumantiram, VII, 276.

general and that the Saivāgamas are specific, is the view of the Sivajnānasiddhiār also.[20]

There is also the view held by the Siddhāntins that as souls are in different stages of spiritual advancement, they need different scriptures to meet their varied needs.[21] The Vedas with their concrete religious practices, are for souls in the early stage; the Saivāgamas, however, which advocate jñāna mārga, are for souls in the final stage prior to attaining mukti. The Vedas are called general because they present many gods to suit the needs of souls at different stages of religious enlightenment; the Saivāgamas are called specific because their tenet that Siva is the one God, is suited to souls who can grasp the highest truth.[22] The Āgamas being more significant for the Siddhāntin, he considers those Saivite schools as nearest his position, which besides accepting the Vedas, also accept the Saivāgamas. He considers the Vedic view as 'pūrva pakṣa' (*prima facie*) and the Āgamic view as 'siddhāntam', (final).[23]

4. *The Meykaṇḍa Sāstram or Poruḷ Nūl*

They are as follows:

(i)	Tiruvuntiār by Uyyavanda Deva of Tiruviyalūr		... 1070
(ii)	Tirukkaḷiṟṟupaḍiār: by Uyyavanda Deva of Tirukkaḍavūr		... 1100
(iii)	Siva-jñāna-bōdham:	Meykaṇḍa Deva	... 1143
(iv)	Siva-jñāna Siddhiār:	Aruḷ-nandi	... 1175
(v)	Irupāvirupatu:	,, ,,	... 1176
(vi)	Uṇmai-viḷakkam:	Manavāsakam-kaḍanta Deva	... 1177
(vii)	Siva-prakāsam:	Umāpati	... 1228
(viii)	Tiruvaruḷ-payan:	,,	... 1229
(ix)	Vinā-veṇba:	,,	... 1230
(x)	Pōṟṟipahrodai:	,,	... 1231
(xi)	Koḍikkavi:	,,	... 1232
(xii)	Nenju-vidu-tūtu:	,,	... 1233
(xiii)	Uṇmai-neṟi-viḷakkam:	author unknown	... 1234
(xiv)	Saṅkaṟpanirākaraṇam:	Umāpati	... 1235

The dates against the different works are according to the Sālivāhana era and have been given by those who have collected and edited the Meykaṇḍa Sāstram. One difficulty in accepting these

[20] S.J.S., VIII. v. 15, p. 359.
[21] Ibid., pp. 4–5.
[22] Ibid., VIII. v. 15, p. 360.
[23] Ibid., p. 360.

dates is that according to the reckoning here, Aruḷ-nandi, who is old enough to be the father of Meykaṇḍa, composed his work 32 years after Meykaṇḍa composed his. This is unlikely. There is, however, another date which helps in deciding the approximate dates of these writers. In the introduction to 'Sankaṟpanirākaraṇam', Umāpati gives 1235 Sālivāhana era as the date of this work, which according to the Christian era is 1313. Considering that Umāpati was preceded by other writers of this group, we may conclude that the 13th century A.D. and the first half of the 14th constitute the period when the writers of the Meykaṇḍa Sāstram flourished.[24]

Meykaṇḍa Devar :

Owing to the confusion caused by many rival sects, Saivism, which had proved victor over Buddhism and Jainism, was again faced with decline. Those loyal to Saivism prayed for some one to revive their religion.[25] About the same time, a Saivite couple in Tiruppeṇṇākaḍam prayed that they may be blest with a son. In answer to these prayers, there was born a boy named, 'Svētavanam'. The child was blest with a remarkable mental endowment. He was, therefore, deemed fit to receive instruction from the renowned saint, Paranjoti Munivar. After instruction, the saint re-named the child, 'Meykaṇḍar', which means, 'he who has seen the truth'.

His work, 'Siva-jñāna-bōdham' is a concise presentation of the Saiva Siddhānta system. It was till recently maintained with but few dissenting voices that Meykaṇḍar's work is a Tamil translation of a part of the Raurava Āgama, which is in Sanskrit. Concerning the disparity between the two works, it is said,[26] "If any translator possesses an insight superior to that of the author of the work he translates, that Meykaṇṭa Tēvar has; for the Tamil Siva Jñāna Bōdham excels its Sanskrit original both in its conception of thought and depth of meaning." This perplexing problem is dealt with by K. Subramania Pillai in his recent book 'Meykaṇḍarum Siva-jñāna-bōdhamum'. He maintains that if the Bōdham were a translation of the Raurava Āgama believed to be of divine origin, Meykaṇḍar would have been proud to say so. Since no such claim is made, the theory of it being a translation of the above Āgama cannot be maintained. He claims moreover, that there are many

[24] S.S.V., pp. 33-36 ; D.C.S., pp. 25-36. [25] M.S., pp. 2-3.
[26] S.S.T.K., p. 25.

internal evidences to prove that Meykaṇḍar's work is his own original work.[27]

Aruḷ-nandi :

Profoundly learned in all the Āgamas, Sakalāgama Panditar, well deserved the name given to him, which means, 'learned in all the Āgamas'. He travelled from place to place teaching wherever he went the lofty ideals of the Āgamas. Among the places he visited are Benares and Nepal.[28] He was the family guru of Meykaṇḍar and had counselled his parents when they were troubled over their childless state. He was, therefore, senior to Meykaṇḍar. When, however, he discovered that Meykaṇḍar was God-inspired, he willingly became his disciple, whereupon, he was re-named, 'Aruḷ-nandi'.

His major work, 'Siva-jñāna-siddhiār', is in two parts. The first part, named 'Parapakkam', deals with the position of fourteen of the alien schools and refutes them; the second part, named 'Supakkam', is the commentary on 'Siva-jñāna-bōdham'. The Siddhiār is an exhaustive treatise of the Siddhānta system and contains clear explanations in simple style of what is tersely stated in difficult language in the original work. It has, therefore, won greater fame than the Bōdham so much so that there is a proverb which says that beyond Siva, there is no greater being and surpassing 'Siddhiār', there is no sāstra. Aruḷ-nandi's smaller work, 'Irupāvirupatu', written in the form of a dialogue, discusses the nature of God, soul and of the malas.

Uyyavanda Deva of Tiruviyalūr and Uyyavanda Deva of Tirukkadavūr :

The works 'Tiruvuntiār' and 'Tirukkaḷiṟupaḍiār' were at one time considered to be the writings of one author. They are now attributed to the writers mentioned above, who were teacher and pupil respectively. 'Tiruvuntiār', consisting of 45 verses, was written by the guru from Tiruviyalūr, who composed the poem containing his teachings in order to help his pupil to remember them. 'Tirukkaḷiṟupaḍiār' consisting of 100 verses, is a commentary by the pupil on his teacher's work, 'Tiruvuntiār'. Some of the noteworthy points dwelt upon in the two works are the grace of God and the means of release.

[27] pp. 11-27. [28] S.J.S. Preface, pp. 12-13.

Manavāsakam Kaḍantār :

Very scant information is available regarding this writer. He was born in Tiruvādi and was one of the disciples of Meykaṇḍar. His name signifies that he was a man of enlightenment, for his name carries the meaning, 'he who has transcended thought and speech.' His work 'Uṇmai Viḷakkam' consists of 54 verses in the form of a dialogue between the guru Meykaṇḍar and his disciple, who is the author himself. The first verse states the author's purpose to render a faithful account of the Āgamas for the benefit of souls. The rest of the work presents a bird's eye view of the main tenets of the Saiva Siddhānta system. The poem ends with the author's expression of his indebtedness to his guru for help given in attaining enlightenment.

Umāpati :

Umāpati, born in Cidambaram in the Coḷa country, was accustomed to going to the temple in great pomp. Once when proceeding thus, he heard a man say, "There goes one who is blind in the day time." Umāpati, who had been in search of a guru, felt that the man who evinced such discernment, was competent to be his guru. He forthwith descended from his palanquin and did obeisance to the stranger, who happened to be Marai-jñāna-sambandhar. Under his guidance, Umāpati became learned in the sāstram of his faith. His works, which are briefly considered below, sparkle with his profound and clear grasp of Saiva Siddhānta.

'Siva-prakasam', which is the chief of this author's works, consists of 100 verses and gives both a general and specific treatment of the topics of God, soul and matter. It expounds clearly the different experiences that the soul undergoes in the process of release.

'Tiru-varuḷ-payan' or the 'Fruit of Divine Grace', is an illuminating account of how, by the grace of God, the soul attains its freedom step by step. The work abounds in analogies that make it easy to understand the teaching expounded.

'Vināveṇbā', as its name indicates, is a poem which in the form of a dialogue raises questions regarding the main principles of the Saiva Siddhānta system and answers the same. The work reflects the perplexities which the author himself faced at one time. Some of the questions are how God, who is pure, could dwell in a sinner and whether the finite mind can ever grasp the knowledge of God's

grace. The poem is of value in clarifying the doubts that assail the soul earnestly seeking to transcend the depths of misery to the feet of Siva.

'Pōṟṟipahroḍai', as its name signifies, is a paean of praise. The poet is impressed with God's concern for souls, which is so great that whatever He does, is for their sake. The whole poem, therefore, rings with the praise of Siva, the Father of souls, who out of His benevolence seeks to redeem them.

'Koḍikkavi' or 'flag of verse' is said to have been composed on the occasion of hoisting a flag in the temple. The soul is compared to the flag that goes up. The poet says that he rears this flag of verse for uplifting the soul to attempt the flight from a degraded to a lofty level. The soul can, with the grace of God, fight through the most desperate circumstances and reach the feet of God. Underlying the sentiments expressed in this work, is the poet's deep conviction of the love of God and of His power.

'Neñju-vidu-tūtu' or the 'message sent by the heart' gives a brief exposition of the Saiva Siddhānta system. Some of the alien schools are criticised. The general impression left on the reader's mind by this poem is that in ways past man's understanding, God works for the benefit of souls.

'Saṅkaṟpanirākaraṇam' presents the position of some of the alien schools and also points out their weaknesses. The occasion for the adumbration of the tenets of the different schools arose when a certain festival brought the learned of the different faiths to Cidambaram.

'Uṇmai-neṟi-viḷakkam' or 'exposition of the true path', whose authorship is not known, delineates the progressive enlightenment and spiritual advancement of the soul. In the first stage, the soul comes to realise its own spiritual nature and its kinship with God. In a further stage, the soul has a vision of God and learns of the love and grace of God. In the final stage, the soul gets steeped in Siva and sees everything in His light.

5. *The Twelve Tirumurai*

These writings are also known by the name of 'Puhaḷ-nūl' or 'writings of praise' as they contain the praise of Siva. These devotional works were compiled by Nambi-āṇḍār-nambi to form the twelve Tirumurai, which are as follows:

1-7. Consist of the Tēvārams of Sambandhar, Appar and

Sundarar and are known by the common name of 'Adaṅgan Murai'.

8. 'Tiruvāsagam' and 'Tirukōvaiār' by Māṇikkavāsagar.

9. Joint works called 'Tiruvisaipākkaḷ' by nine Saivites and 'Tirupallāṇḍu' by Sēntanār.

10. 'Tirumantiram' by Tirumūlar.

11. Works of poets ranging from Tiruvālavāyuḍaiār to Paṭṭinattaḍikaḷ and the works of Nambi-āṇḍār-nambi.

12. 'Periya Purāṇam' by Sēkkiḷār.

The major works in this group will be considered. The 'Samaya Kuravar' who wrote the first 8 Tirumurai are:

Māṇikkavāsagar.
Tirunāvukkarasu.
Tiru-jñāna-sambandhar.
Sundarar.

These writers, as will be shewn below, are significant not only for their writings, but also for the personal witness that they gave of what God Siva wrought in their lives.

Māṇikkavāsagar (6th Century A.D.):

Māṇikkavāsagar, whose name means, 'he of the ruby utterances', and who was named thus because of the excellence of his poetry, was born in Tiruvādūr, near Madura. His reputation for being learned in the Āgamas, won him the favour of the King of Madura and the position of prime minister. In this capacity, Māṇikkavāsagar proved himself worthy of every one's trust and regard. The authority he wielded and the pomp which surrounded him, did not unbalance him. The spiritual bent of his mind led him to reflect on the Āgamas and to yearn for a guru to guide his spiritual life.

News came one day of splendid horses brought by merchants from a neighbouring country. "The monarch hailed the news as his cavalry had worn out in his frequent wars and needed replenishing."[29] He sent his minister with treasure to purchase these horses. While proceeding on this mission with a vast retinue, Māṇikkavāsagar suddenly beheld a glorious scene of a host of saints, who in reverent meditation, were seated around their leader, who seemed an illustrious person. The minister who had longed

[29] S.M., p. 6.

for a guru, could not resist the longing to become one of the band of disciples. Heedless of his state duties, he exchanged his rich robes for those of an ascetic and tarried with the guru, who was Siva Himself. Overjoyed at this, Māṇikkavāsagar dismissed from his mind all thought of returning to Madura and distributed to the poor the money entrusted to him for the purchase of horses.

When, however, Siva withdrew with the gods he had brought with Him in the guise of ascetics, Māṇikkaväasgar was left alone. He had now to reckon with the king of Madura regarding the horses. He prayed to Siva, who in answer to the prayer, converted some jackals in the neighbourhood into fine horses, and disguising Himself, led the chargers in fine array to the King. Beholding this wonderful spectacle, the monarch was amazed and pleased to see the new addition to his cavalry. His joy, however, was short-lived. At night, the horses reverted to their original form as jackals and rent the air with their cries. With further events, the king came to realise that his minister's spiritual interests should not be thwarted and released him from his office.

What Māṇikkavāsagar contributed in the religious sphere is noteworthy. The inspiration that came to him during his pilgrimages, found expression in exquisite poetry replete with love for God. Concerning these hymns in 'Tiruvāsagam', Dr. Pope says,[30] "It is quite certain that the influence of these poems in South India is like that of the Psalms among Christians, and that they touched for generations the hearts of the vast majority of the Tamil speaking peoples." These hymns, which are a fine record of personal religion, reflect varied moods of the writer and have, as shewn below, beautiful terms of endearment woven into them. The poet's love for His creator finds expression thus:

O bliss of life, I praise! My treasure, praise!
Like mother, Thou hast brought me up, I praise!

His note of triumph finds expression thus:

Hail! Lord! Hail! Thou King of heavenly saints!

In poems such as 'The Mother Decad', his devotion to God finds the utmost tender expression:

Within He dwells and to the melting soul
Tears of undying bliss gives He,
Mother! saith she.

[30] Tv., pp. xxxii-xxxiv.

Thus does the saint, who used his poetic genius in the service of God Siva, give testimony of what God wrought in his life.

Māṇikkavāsagar subdued the Jains and Buddhists, and by means of hymns, fostered the flickering flame of Saivism. Regarding this aspect of the poet's work, Dr. Pope says,[31] " Again the Caivites led the way in the propagation of their system by means of popular songs. Any one who compares the fervid piety of our sage's very beautiful lyrics will feel with what force they must have struck the chord that vibrated then as it vibrates still in millions of hearts."

Tirunāvukkarasu (6th Century A.D.) :

In Tiruvāmūr dwelt a saintly Śaivite, Puhaḷanār, who with his wife, Mātiniār (sweet woman) proved a blessing to all in the city. The couple were blest with a girl named Tilakavatiār and a boy named Maruḷnīkiār (dispeller of confusion).

The boy proved exceptionally bright and made the most of his opportunities for studies. When he grew up to manhood, he adventured into the world. The Jains were powerful in those days, and had spread their faith far and wide. Maruḷnīkkiār coming into contact with them and being impressed with their faith, embraced it.

His sister, the one surviving member of his family, on hearing this news was greatly distressed. Being a devoted Saivite after the manner of her parents, she could ill brook the news of her brother's seceding from the faith of her family. Her prayer that he should return to the ancestral faith, was followed by her brother being inflicted with a severe pain in the stomach. When it worsened, his Jaina friends made eager but vain efforts to cure him.

The patient hurried to his sister to have her aid. She directed his thoughts to the faith he had renounced. When persuaded into retracing his steps, the poet sang one of his lovely poems. Immediately, he was restored to health. He was on that occasion re-named ' Tirunāvukkarasu ' (King of the golden tongue), a name which forecast his poetic genius. Thereafter, the poet became a staunch supporter and an ardent advocate of the Saivite faith. He used his talent for, and dedicated his life to, the furtherance of his faith.

The Jains, however, whom he forsook, would not spare him. The step taken by Tirunāvukkarasu, who had risen high in the Jain religious community, affected their position too adversely for them

[31] Tv., p. xxxiv.

to drop the matter. Tradition maintains that they subjected him to various persecutions. They closetted him in a lime-kiln. Not in the least perturbed by this, he spent his time singing hymns. The verses composed by him in these circumstances, show how completely he was oblivious of his surroundings. The following verse supports this claim :

The faultless harp, the evening moon,
The fanning breeze the south bestows,
The early summer's swelling time,
The pond where bees do humming swarm,
As soothing is the shelter sweet
Of God my Father's feet.

When his enemies came to take his corpse, they found him unscathed and singing hymns. They now made him swallow poison. Siva promptly converted it into divine food. The poet ate it with relish and sang in praise of God. The Jains now sent an elephant to trample him to death. Approaching the saint, the animal made obeisance to him and returning from thence, it made for the Jains who fled before it. The Jains on recovering from this shock, made one more effort to destroy the poet. Tying him to a huge stone, they flung him into the river. The stone floated and the ropes split. The stone that was to have drowned the poet, now served as a raft to bear him to a temple of Siva at the river's edge. The Jains ended their persecution. The Pallava emperor, Mahendra Vikrama, who was a Jain, and with whose support, they persecuted the saint, now became a Saivite. He now destroyed the Jaina buildings that he had erected and used the material to construct a temple for Siva. Thus ended the chapter of the Jains' attempt to spirit away the devotee of Siva.

Tirunāvukkarasu now went on pilgrimage to the many temples of Siva that dotted the length and breadth of the country. Concerning his religious pilgrimages, it has been said,[32] " In his peregrinations from shrine to shrine, he met devotees everywhere and confirmed them in the faith and enacted sundry miracles." The saint's life was enriched by the experiences he encountered during these extended tours. He gave expression to his inspiration in the beautiful Tēvāram hymns forming 4 to 6 of the Tirumurais, and that prove him worthy of the name, ' King of the sacred tongue '.

[32] S.A., p. 22.

The poet's love for Siva and zeal to serve him knew no bounds. Whenever he strained his resources to the utmost in the service of his Master, Siva was at hand to help him. Once, as he journeyed towards Mt. Kailas, his feet became bruised and too sore to walk. He then transported himself by the use of his hands. These too, in course of time, became likewise incapacitated. He then prayed that he may be helped to attain his journey's end. In response to this entreaty, he heard the divine voice say to him, 'Nāvukkarasu! Arise!' As he attempted to rise to his feet, he felt he had the strength to do so and that his limbs were whole and sound.

Tirunāvukkarasu's life is an example of a talented life devoted to religious expression. It highlights also the Saivite religious revival of that period. It also illustrates how Siva manifests Himself in the lives of His saints.

Tiru-jñāna-sambandhar (early 7th Century A.D.) :

In the kingdom of the ardent Saivite Cōḷa monarchs, the city of Shiyali, known by not less than eleven other names expressing its different remarkable features, was a heaven on earth. In this illustrious place lived Sivapādaviradayar with his wife Bhagavatiār. Being zealous Saivites, they cherished above all things the roseate feet of the Lord Siva and faithfully discharged their duties as householders. It grieved them to see that the once flourishing state of their religion had by now declined. The light shed by the Vedāgamas had grown dim. This change was effected by the growing strength of Buddhism and Jainism. It was the prayer of the saintly couple that their faith should be restored and that whatever militated against it should be eradicated. Their next desire was that a son should be born to them.

In order that the light of alien religions may wane and in order that Saivism may flourish, there was born to Sivapādaviradayar and Bhagavatiār a son, whose infancy was marked by events that forecast his future greatness. At the age of three, the child was fed by Umā, the consort of Siva, with her milk mixed with divine wisdom, and was re-named, 'Tiru-jñāna-sambandhar', which means 'related (to the Godhead) through wisdom'[33] His achievements in later years, won for him the appellation, 'the hammer of the Jains'.

The power of the Jains was in the ascendent in those times,

[33] T.L., 170.

particularly in the southern Pāṇḍyan kingdom. The monarch, 'Kūn-Pāṇḍyan' (hunch-backed Pāṇḍyan) had adopted the newly arrived faith. The king's action lent weight to the religion in the eyes of his subjects. The queen, Mangaiyarkkarasi, however, was faithful to Saivism. She invited Tiru-jñāna-sambandhar to the city to restore the Saiva faith. Sambandhar on arrival was accorded a warm welcome. The Jains, however, were perturbed by the presence of the Saivite poet reputed for his wisdom. Gaining access to the king, they influenced him to agree to their burning up the monastery where the poet stayed. Their plan, however, was frustrated by the fire being promptly extinguished by friends of the poet.

The fire had barely subsided, when the Pāṇḍyan king was sorely troubled with a severe pain in the stomach. The Jains interpreting this as possibly a retribution for the harm they attempted to the Saivite saint, were much afraid. Events seemed to be getting beyond their control. They did not wish to lose their hold on the king. Filled with misgivings, they hastened to the king's bedside. Their devices to banish the pain served only to intensify it. The king was indignant over this. He decided that Sambandhar should be sent for and that he and the Jains should each attempt to heal the different halves of his body. The success of either party would prove the truth of the religion it upheld. The Jains failed in their attempt. Sambandhar uplifted his heart in prayer to Siva and while rubbing the patient's body with the sacred ash, he sang :[34]

> The sacred ash has mystic power,
> 'Tis worn by dwellers in the sky ;
> The ash bestows true loveliness ;
> Praise of the ash ascends on high.

To the joy of all concerned, the pain in the side treated by the poet disappeared. The King requested him to heal also the side which the Jains had failed to cure. The saint restored the monarch to perfect health.

These and other miracles are claimed to have proved to the king the soundness of the Saiva faith. He renounced Jainism and embraced Saivism. His subjects did likewise. The poet quelled the power of Buddhism also. Thus did he fulfil his parents' wish that Saivism should be restored in the land. In the course of his pilgri-

[34] H.T.Ś.S., p. 23.

mages, he performed miracles of healing the sick, feeding the hungry in times of famine and of restoring the dead to life. His dedication of himself to a religious life gave him the power to perform these wonders. The manifestation of God in the events of his life, his experiences of the love of God and of His power, his devotion to God and his worship of Him find a wonderful rendering in his poetical compositions, which form Tirumurais 1-3.

Sundarar (9th Century A.D.) :

In Tirunāmanallūr, there lived a saintly Saivite, Sadayanār with his virtuous wife. The couple were blest with a son named, ' Nambiārūra ', though later, he came to be more generally known as ' Sundarar '. When on attaining manhood, his wedding was about to take place, a venerable ascetic appeared on the scene and claimed that the bridegroom was his slave according to the agreement that existed between the bridegroom's grandfather and the claimant. When the ascetic was asked to prove his identity, he asked the bridegroom and others who challenged his claim to follow him. With the claimant leading the way, the rest of the party followed. Finally reaching a temple, the ascetic disappeared and in the same spot there was a vision of Siva and a voice in the air, which said, " You are my slave. I have myself, in the presence of this assembly, taken possession of you." Thus did Siva seek after Sundarar to have him as His devotee. There were other instances as well of Siva in guise of some kind giving proof that He sought him to be His follower.

Sundarar felt happy beyond measure when he found that he was favoured of God. He devoted his life and poetical talent to the service of Siva. The shrines he visited and the inspiration aroused by them have been perpetuated in beautiful poetry. These poems, besides expressing his adoration of Siva, are a record of his personal religious life. He turned to God at all times. In joy, he praised God ; in sorrow, he prayed to Him ; and in difficulties, turned to Him for solution. Siva was ready to help with these problems. The poet's biography abounds in incidents in which Siva, taking on the guise suited to the occasion, helped him. Sundarar married two wives and experienced the domestic unhappiness that is inevitable in those circumstances. The saint turned to Siva with his domestic troubles. Once during a famine, the poet prayed to God for rice. The prayer was answered and a huge heap

of rice was provided. When he wanted the rice to be sent to his house, he prayed saying

> Thou art half woman Thyself,
> Ganga is in Thy long hair.
> Full well can'st Thou comprehend
> Burden of women so fair.
> Kuṇḍaiyūra, circled with gems,
> There didst Thou give rice today.
> Source of all, wonderful one,
> Bid it be sent, I pray.[35]

Dates of the Samaya Kuravar :

The dates of these saints can be only approximately fixed. The date assigned to Tiru-jñāna-sambandhar is the early part of the 7th century A.D. because his contemporary, Siruttoṇḍan, took part in the battle of Vatapi, which was fought in A.D. 642.[36] He must be placed before the decline of Jainism and Buddhism because he was one of those that worked to bring about this change. If the beginning of the 7th century A.D. be assigned to Sambandhar, Appar being his earlier contemporary, must be placed not later than the close of the 6th century. From internal evidences of similarity in the works of Appar and Māṇikkavāsagar, we infer that they were contemporaries. So Māṇikkavāsagar may also be placed in the 6th century A.D. As all these saints are mentioned by Sundarar, he was the last of them and is generally said to have lived in the first quarter of the 9th century A.D.

Tirumūlar (5th Century A.D.) :

Tirumūlar, who had won the grace of Nandi Perumān, dwelt in Mt. Kailas with other saints. Once as he journeyed south to Pothiya Hill to visit Muni Agastya, he witnessed a herd of cattle sorrowing over the remains of their beloved master. To dispel their sorrow, the saint leaving aside his body, entered into that of the cowherd, whose loss the cattle bemoaned. Their sorrow was turned into joy when seeing the body animated, they thought that their master had come back to life. The new cowherd followed the cattle as they wended their way home.

The cowherd's widow, ignorant of her loss and seeing the form of her husband, went up close to the figure, when Tirumūlar with-

[35] H.T.S.S., p. 81.   [36] P.K., p. 54.

drew from her approach. Unable to understand the strange behaviour of her 'seeming husband', she called her friends. They explained the change as probably due to his deciding to retire into religious life.

Tirumūlar obtained his knowledge of Saiva Siddhānta from Nandi Perumān, who had been the recipient of nine Saivāgamas. Drawing upon this vast store of knowledge that had been passed on to him, Tirumūlar composed his famous work, 'Tirumantiram' consisting of 3,000 mantras, each one of which is a concise expression of some aspect of the faith he held. It is claimed that this work preceded 'Siva-jñāna-bōdham' by several centuries.[37] Both on account of its antiquity and on account of it being an authoritative dissertation of the principles of Saiva Siddhānta, it serves as the foundation for other important works of this school.[38]

'Tirumantiram' is most widely quoted by Tamil works of every class. The verse generally used as constituting the essence of Saiva Siddhānta is as follows:

> The ignorant say, Love and God are different;
> None know that Love and God are the same;
> When they know that Love and God are the same,
> They rest in God as Love.

D. Gopal Chetty renders the same verse differently as follows:

> The ignorant say, Love and God are different,
> None know that Love itself is God;
> When they know that Love itself is God,
> They rest in Love itself as God.[39]

Sēkkiḷār (12th Century A.D.):

Aruḷ-moli Dēvar, 'he of the gracious word', better known as 'Sēkkiḷār', was born in Kuntrathūr. His rare qualities won for him the position of prime minister to the Cōḷa king, Anapāyar (A.D. 1063-1112). Sēkkiḷār was concerned about the monarch's interest in the Jaina epic, 'Jīvaga Cintāmaṇi'. By way of explaining the minister's attitude in this matter, Dr. Pope says, "There were many good reasons against this heretical study, but the chief one urged was that its teachings were opposed to the Saiva faith."[40] The king said that if the lives of Saivite saints were available, he

[37] T.U.P., p. 4.
[38] Ibid., pp. 6-12.
[39] C.R.R., p. 67.
[40] Tv., p xciv.

would read those instead of the Jaina epic. To supply this need, the minister composed, ' Periyapurāṇam ' or the ' Great Legendary History ' which recounts the lives of 63 saints of the Saivite sect of the Tamil land.

One of the biographies is here briefly told to serve as a sample. Iḷayankudi Mara Nāyanār lived happily with his wife. If his wealth was boundless, equally so was his generosity towards the needy. Siva, desiring to test his saintliness, changed his wealthy state to one of poverty. This change left untouched his faith in God and his generosity. While Nāyanār thus faced poverty, Siva appeared as an ascetic at his house. The saint and his wife, cordially welcomed the guest. There was nothing in the house. Nāyanār's wife being resourceful, she sent her husband to recover from the field the newly sown grains. With these she cooked several dishes. When, however, the couple went to bring the guest to the meal, they saw in his place a great brilliance and anon the scene of Lord Siva with His consort on the bull.

Biographies of this nature, show how these jīvanmuktas are not withdrawn from the world. Those of them who had wealth regarded it as a trust in their hands to be used for the needy. These biographies also abound with instances of Siva taking interest in individuals and appearing in their lives to test them or to help them and in all circumstances to bless them.

Regarding the influence of this work, it has been said,[41] " It was not only a check to the spread of alien faiths, but it also facilitated the propagation of the Saiva faith." Regarding the charm and appeal of this work, it has been said,[42] " There is not one . . . . who is not charmed with the grace of Sēkkiḷār's poetry . . . And I endorse the words of the greatest European student of Tamil, the late Dr. Pope . . . ' Every Tamil student should read the truly marvellous Periyapurāṇam.' "

[41] T.L., pp. 203-205. [42] S.S.Pp., pp. xxii-xxiii.

CHAPTER IV

ARGUMENTS FOR THE EXISTENCE OF GOD

THE feeling after God on the part of the Siddhāntin through the years, resulted in his growing experience and knowledge of the nature of God. His religious experience made him both tolerant towards other faiths and staunch in his own faith. On the one hand, his own step by step advance to God, made him interpret religious differences as due to religious sects being at various distances from God. On the other hand, the enrichment of spirit and the opening up of new vistas of the spiritual realm that his religious enterprise brought him, gave him such assurance of the being of God and of His goodness as could not be assailed by any shade of atheism.

It is the purport of this chapter to enquire how the Siddhāntin fared with those who urged on him views at variance with those he held concerning the question whether God exists. The main schools that he had to contend with over this question were the following non-theistic sects:

a. The Buddhists.
b. The Sāṅkhya.
c. The Nyāya.
d. The Mīmāmsa.
e. The Lōkāyata.

The gist of the Siddhāntin's arguments for the existence of God is that creation is inexplicable without a supreme creator, and therefore, God exists. To demolish this position, the first four sets of opponents attempt to dispense with God by ascribing the creative agency to other factors. In their different arguments, matter, atoms, karma and kālā respectively are set up in place of God and vested with powers to create the world. The Lōkāyata is even more enterprising and attempts to cut the ground from beneath the feet of the Siddhāntin. He says that the world has neither beginning nor end. If so, creation is ruled out and with it, the creator.

These controversies urge on the Siddhāntin the necessity for examining the grounds of his position. Apart from this external pressure to make his position clear, his personal requirement

for a rational basis for his religion led to his adopting the criterion of examining critically what claims to be true before accepting it. The Siddhāntin's statement of his views regarding the existence of God and his grappling with the problems and objections raised by his opponents may now be considered.

The Siddhāntin's arguments for the existence of God [1]

1. The different entities of he, she and it, must have a creator who is omnipotent and omniscient, for they are diverse and finite and are subject to the three processes of creation, preservation and destruction.

2. After saṃhāra (world destruction), only God can create the world.

3. God is needed to bring together souls and bodies. Souls need to be embodied in order that the mala that obscures their true nature may be removed. The task of embodying souls can be performed neither by inert matter nor by the helpless and finite soul. God is needed for this work.

4. God is required to give souls their appropriate karma. Karma, being non-intelligent, cannot operate of itself. Finite and disembodied souls cannot appropriate to themselves their respective karmas. It is God alone who can make karma operate.

Detailed consideration of argument 1

The Siddhāntin's statement:

> The different entities of he, she and it, must have a creator, who is omnipotent and omniscient, for they are diverse and finite and are subject to the three processes of creation, preservation and destruction.

By way of clarifying the above argument, the Siddhāntin says that the world which is subject to changes of state, has been brought into being, or in other words, is a created product. Such being the case, the world requires a creator. Just as a pot is unthinkable without a potter, so the world is inexplicable without a creator. Only a supreme intelligence and a supreme will can accomplish this cosmic process. Though such a supreme person may use agents to carry out his injunctions, the universe requires one mind to focus the work towards a unified product. If a chariot at which several

[1] S.J.B., Sutra 1 ; S.P., v. 16.

hands may work, requires one mind to integrate it, much more does the universe with its vastness and variety, require for its unification and integrity, one mind. Such supreme work can be accomplished only by a master mind. The finite soul and the inert cosmic stuff are inadequate for the task.

Opponents' criticism and the Siddhāntin's reply :

The Sāṅkhya says that the world which is real, arises of itself from its primal elements and also resolves itself into the same. The Siddhāntin replies that inert and unintelligent matter cannot initiate and carry out such processes. An intelligent will is required for the same. The Buddhists maintain that the unreal world comes into being of itself and destroys itself. The Siddhāntin replies saying, 'Unreal things do not come into being in the past, present or future as e.g. the horns of a hare.' The Naiyāyika says that the cosmic stuff and karma, or parmāṇus and aḍrṣṭa, conjointly bring about the cosmic processes.[2] The Siddhāntin points out that māyā and karma are material and instrumental causes only. As they are not intelligent, they cannot constitute the efficient cause. This criticism is levelled against the Mīmāmsaka also who ascribe the creative agency of the world to kālā or time.[3] The Lōkāyata in denying the process of creation attempts to make groundless the Siddhāntin's argument that as the world is a created product, a creator is needed. The Siddhāntin replies that as individual things rise and perish before our eyes, so does the entire world undergo similar changes.

Concluding remarks :

In saying that as the pot implies the potter, so the world implies God, the Siddhāntin infers to be true of the whole, what is true of the part. In doing so, he commits the fallacy of composition. The same occurs in his reply to the Lōkāyata that as individual things rise and perish, so does the whole world rise and perish.

One of the cardinal tenets of Saiva Siddhānta is that there are the eternal substances of God, soul and matter. At the time of creation, God makes the cosmic stuff take on the form of the universe and He also invests souls with bodies. The Siddhāntin's concept of creation consists in God giving form to already existing substances.

[2] S.J.S., Sūtra. 1. v. 11. [3] Ibid., Sūtra 1. v. 11.

Detailed consideration of argument 2.

The Siddhāntin's statement :

The author of saṃhāra is the author of other cosmic processes also. Siva alone remains at the end of resolution as it is He that destroys all. Hence, from Him do the worlds develop again.[4]

By way of further explanation, the Siddhāntin says that God who destroys the world to give rest to souls, is the only one who remains unaffected by the process. Souls become disembodied and the world resolved into its component material. God alone is unaffected by the change and has the necessary powers. Hence, it is He that brings the world into existence.

Opponents' criticism and the Siddhāntin's reply :

The Lōkāyata's criticism of the above argument is that the four primal elements have the innate qualities that can bring about the cosmic processes of creation, preservation and destruction. Thus water makes the other elements appear in the universe; air makes manifest the other elements and is itself present in their midst. In these ways, these two elements bring about creation. The earth fructifying whatever comes into its womb, helps towards preservation. Fire destroys the elements as well as itself. Thus these elements being naturally equipped for the cosmic processes, can effect them. God, then, is unnecessary.

The Siddhāntin replies that as these elements are themselves subject to the cosmic processes, there is need for an agent, who is above these changes to bring these about.[5]

Concluding remarks :

The Lōkāyata anticipates modern naturalistic theories that ascribe the evolution of the world to particles of matter; the difference between the two theories being that whereas the Lōkāyata gives prominence to the qualities of the particles in the evolution of the world, the modern scientist gives prominence to the different speeds at which the particles move in the process of evolution. This raises the question as to how the elements are constituted so as to bring about the development of the universe. This unaccountability makes room for the reasonableness of the Siddhāntin's contention that what can explain the universe is a supreme intelligence.

[4] S.J.B., Sūtra 1 and Commentary; S.J.S., 1,35.

[5] S.J.S., Sūtra 1. v, 4,

Detailed consideration of argument 3.

The Siddhāntin's statement :

God is required to link souls with their appropriate bodies. Explaining his position, the Siddhāntin states that souls should be embodied in order that by entering the world, they may wipe off their karma and attain release. When praḷaya, the period of rest, draws to a close, the problem arises of embodying again the souls that have been at rest. In this situation again, only God can do the needful. The disembodied, finite soul and the inert body cannot perform the task. Therefore, the embodiment of souls after praḷaya, is yet another proof of God's existence.

Detailed consideration of argument 4.

The Siddhāntin's statement :

After praḷaya, God is required to dispense karma to souls. Explaining further, the Siddhāntin says that souls are helpless at praḷaya and karma is non-intelligent. To bring these together, God who alone is unaffected by cosmic changes and who has the needed qualities, can give to souls their karma. Analogies are used to illuminate the argument. As the peasant looks to the soil for the rewards of his labours, so the soul looks to God for the fruit of its deeds.[6] Further, as an agent is needed to place the filings so as to be drawn by the magnet, so God is wanted to give souls their appropriate karma.[7]

Opponents' criticism and the Siddhāntin's reply :

The Mīmāmsakas admit karma, but reject God. The Siddhāntin replies that since God has the best knowledge of the good and bad laid down in the scriptures, He alone can regulate karma, which is based on this ethical code.[8] To say that karma can do without the help of even souls and function by its own power, as an arrow travels of itself, is to lose sight of an agent who controls karma, even as in speaking of the arrow speeding by itself, one loses sight of the archer who shot the arrow. Karma, being non-intelligent, cannot be the cause of the manifold joys and sorrows which the soul experiences. Behind karma must stand a further cause, and surely an intelligent cause, which regulates and dispenses karma. Only the omniscient and omnipotent God can be the guardian and executor of the law of karma.

[6] S.J.B., Sūtra 11 and commentator's notes. [7] Ibid.

[8] S.J.S., 11, v. 13.

CHAPTER V

GOD IN RELATION TO THE COSMIC PROCESSES

GOD, soul and matter (māyā) are the three eternal padārthas or substances which, according to the Siddhāntin, constitute reality. The arguments advanced by him for the existence of God, have already been considered. Similar critical scrutiny which he makes in regard to soul and matter, will be considered later.

Besides these substances, there are changes which take place in the universe. The world, which we find existing or being preserved, undergoes two other states of creation and destruction. These three processes of creation, preservation and destruction constitute the three cosmic processes which being repeated in continued succession, come to be cyclic changes. The conclusion regarding these world processes, is arrived at by the Siddhāntin by an empirical approach based on induction. He sees now one thing in the world and now another, come into being, continue for some time and perish. From observing manifold things in the world being subject to the three states, he infers that the whole world similarly undergoes these changes.[1]

Having established that these changes take place, the problem of accounting for them is then considered. Of the three padārthas which exist, the finite soul and inert matter are eliminated as being incapable of effecting these changes. This gives room for the presumption that God, the only other padārtha left, is likely to be the agent. The absence of any limitation in God and the presence of every perfection in Him, constitute positive proof that God who alone is capable of carrying out these functions, performs them.

Purpose of these changes:

God's purpose in making the world undergo these changes, is to benefit the soul. He finds that the soul is thwarted from manifesting its true nature as a spiritual being. Being encrusted with impurity, its genuine worth is not apparent. Its pitiable condition is like that of the king's son, whose long stay with the gypsies, who

[1] S.J.B., Sūtra 1. Sec. 1.

kidnapped him, has changed him beyond recognition. God desires that the soul should come to be its true self.

In order to do this, He has to remove the impurity that obscures the soul. This is a mala, which, acting like a fetter, thwarts the true nature of the soul. It is a substance, which attaching itself to the spirit, stains its purity as verdigris stains the purity of copper.

The process of freeing the soul from mala, is a lengthy and complicated process. Though Siva may initiate as well as guide the process, there has also to be the soul's initiative. In order that the soul may exert itself in its interest, it needs to have a body as well as a stage on which to act. These requisites make necessary the process of creation. When during the period of preservation, the embodied soul begins to act, its actions result in karma to cancel which, the soul has to relinquish its body and take on a different one determined by its karma. This process, repeated again and again, becomes long and wearisome. Therefore, to give respite to souls, the period of preservation, when the soul acts, has to be interrupted at intervals by the period of destruction, when the soul rests.

Thus all the cosmic processes centre around the needs of the soul, which arise from its association with mala. Creation is to furnish it with the body and the world it needs before it can act. Preservation is to offer it the opportunities to act, which will help to remove its mala. Destruction is to give rest to the souls from time to time during the long and tiring process of transmigration.

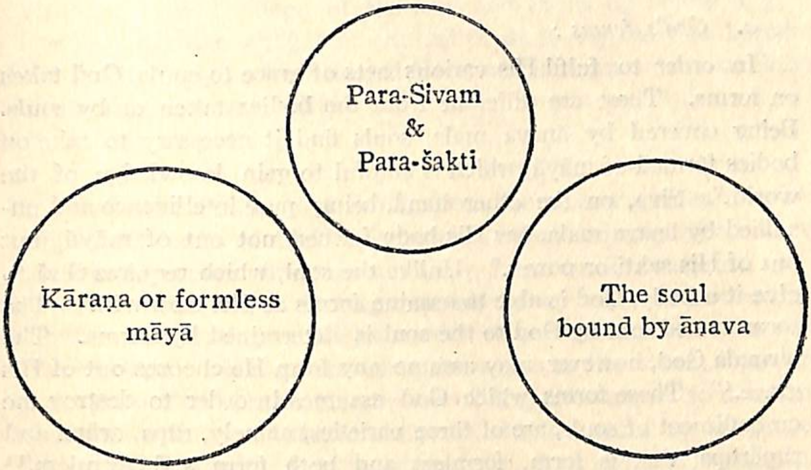
The grace of God and world development:

God has infinite concern for the mala-ridden soul, which is prevented from being at its best. He desires to see the soul attain its pure condition. All His activities centre around this purpose of freeing the fettered soul. He feels thus disposed towards the soul because He is full of grace. Speaking of God's attribute of grace, the Siddhāntin says that God's form is love; His attributes and knowledge are love and His five functions are love. These things are assumed by the nirmala (pure) God, not for His own benefit, but for the benefit of mankind.[2]

What God does because of His grace, is of great significance to souls in all the worlds. Before God takes on the form of grace to

[2] S.J.S., 1. 47.

help souls and to initiate the cosmic processes for their sake, the three eternal padārthas are like 'windowless monads' existing side by side no doubt, but otherwise aloof. The figure given by J. H. Piet[3]. illustrates this situation:



What loss the souls will sustain if God were to continue to remain aloof from the world, is expressed by the Siddhāntin saying that unless the Supreme can assume forms, we cannot have manifestation of His pañcakritya (five functions) and of His grace to His bhaktas. We cannot get the sacred revelation. We cannot eat the fruits of our karma and seek release by yoga and by sacred initiation.[4] He says again that if God did not out of His supreme grace assume forms, there would be nobody to give the Vedas and the Āgamas, and none to impart instruction in the form of a guru to the gods, men and the residents of the nether regions with the result that nobody can secure salvation.[5] Thus God's significance to the world is immense. He is indeed indispensable to it. By way of making concrete the idea of God being essential to the world, the Siddhāntin gives the anecdote that when on one occasion, Umā, the consort of Siva, closed the eyes of the Supreme Lord, the whole world became dark, which darkness was removed when the Lord opened His third eye. By this tradition, the Siddhāntin tries to stress that all the lights of heaven are but reflections of His Supreme Joti (light) form.[6]

[3] L.P.S.S.P., p. 75.
[4] S.J.S., 1. v. 54.
[5] Ibid., 1. v. 46.
[6] Ibid., 1. v. 52.

Siva's technique of effecting cosmic changes :

To effect the cosmic changes, Siva, besides taking on forms, uses His own sakti and the minor gods to operate on the universe. These various measures may now be further considered.

a. God's forms :

In order to fulfil His various acts of grace to souls, God takes on forms. These are different from the bodies taken on by souls. Being covered by āṇava mala, souls find it necessary to take on bodies formed of māyā, which is helpful to gain knowledge of the world.[7] Siva, on the other hand, being pure intelligence and unsullied by āṇava mala, has His body formed not out of māyā, but out of His sakti or power.[8] Unlike the soul, which requires God to give it a body, God is able to assume forms at His own will.[9] The form meted out by God to the soul is determined by karma. The nirmala God, however, may assume any form He chooses out of His grace.[10] These forms which God assumes in order to destroy the embodiment of souls, are of three varieties, namely, rūpa, arūpa and rūpārūpa, that is form, formless and both form and formless.[11] Further, these forms arising out of Siva's sakti, manifest pure intelligence and will.[12] This one cit-sakti or parā-sakti, gets split into three varieties with different powers and functions thus :[13]

Cit-sakti or Parā-sakti.

Jñāna sakti.	Kriyā sakti.	Icchā sakti.
(cognitive)	(conative)	(emotive)

The emotive power is God's love for souls, His cognitive power is His omniscience by means of which He knows both the needs of souls and the means by which they can be met and His conative power is His will, which gives practical expression to His love.

b. Sakti :

Sakti or grace is God's own power. Though God and His sakti may be distinguished as efficient and instrumental causes respectively, yet the latter is not an alien element with which God works and without which He is powerless. Being an aspect of His

[7] Ibid., 1. v. 26.
[8] Ibid., 1. v. 41.
[9] Ibid., 1. vv. 39-40.
[10] Ibid., 1. v. 45.
[11] Ibid., 1. vv. 38 ; 55.
[12] Ibid., 1. v. 62.
[13] Ibid., 1. v. 63

own nature, it may be said that except as grace, Siva does not exist; and without Siva, grace does not exist.[14] Siva's grace is given a highly significant place in the Siddhānta system. It is grace that expels darkness from, and ushers light into, the world ; it is grace that terminates the bondage of the soul and opens up before it great vistas of freedom, enlightenment and bliss ; it is grace that banishes the barrier between the soul and God ; and it is grace that establishes the soul at the feet of Siva.

c. Agents :

God also uses agents to bring about the cosmic processes. The important deities of the Vedas, serve as Siva's deputies here. Chief among them are Brahma and Viṣṇu, who as Siva's agents, carry out His orders. The Saivāgamas say that only out of courtesy, Brahma and other gods are invested with powers, and that the true God is Siva.[15] Except that they assist Siva in His work, they are not different from the class of jīvas. They are subject to the same limitations as those of the souls. Gods like souls are subject to births and deaths.[16] Because of penances done and virtue accumulated in past lives, they receive from the Lord His bidding to help in the world's functions.[17] The power received from Siva, gives them scope to perform only one of the specific functions in the universe. They can, therefore, never take the place of Siva, who having no one to equal Him, is supreme in the world.

One of the tenets of Saiva Siddhānta is that though God operates on the universe, He sustains no change.[18] The concern to safeguard God's immutability, is due to the further belief that the eternal God should be above change. His changelessness makes Him the Supreme One. He is Lord of the process of saṃhāra which brings about the resolution of the world and the dis-embodiment of gods and souls. Siva alone survives saṃhāra unchanged. Therefore, is He the creator of the world and the God of gods.

God's immutability on the one hand, and the changing world on the other, brings before the Siddhāntin the problem of reconciling the two opposed factors. It is in meeting this difficulty that sakti comes to have added significance. It constitutes the instrumental cause with which Siva operates on the universe. Serving as an

[14] D.C.S., p. 68.
[15] S.J.S., Preface, p. 5.
[16] Ibid., 11. v. 25.
[17] Ibid., 1. v. 34.
[18] S.P., v. 7.

intermediary between God and the world, it brings to pass the cosmic changes willed by the unchanging God.

Concluding remarks:

a. Purposive creation :

Among the features that give distinction to Saiva Siddhānta, is the significant idea that a divine purpose, which is in the interest of the jīvas, underlies the creation of the world. This marks an advance on the doctrines of other schools regarding the reason for creation, such as that the world comes into being of itself or that it is due to God's līla or play whereby He pleases Himself in one way or another. Thus e.g. in the Chāndogya Upaniṣad 111. 19., we learn of the cosmic egg, which gave rise to the world. 'It lay for the period of a year. It split asunder. One of the two egg-shell parts became silver, one gold. That which was of silver, is the earth. That which was of gold is the sky.' The same Upaniṣad gives another theory of creation. " In the beginning, this world was just Being, one only without a second. It bethought itself, ' would that I were many.' Let me procreate myself. It emitted heat. The heat bethought itself, ' would that I were many ! ' ' It began to procreate itself. It emitted water.' The Bṛihad Āraṇyaka Upaniṣad presents the following theory of creation. ' In the beginning, this world was soul (ātma) alone in the form of a person. Looking around, he saw nothing else than himself . . . . . Verily he had no delight. Therefore, one alone has no delight. He desired a second.' This desire and felt need for another brings about the creation of the world.

b. The concept of creation :

The Siddhāntin makes clear distinction between God and souls and between God and the world. Souls are finite intelligences, but God is Infinite Intelligence. Hence, the Advaita position of the soul saying, ' I am God ', is unacceptable to the Siddhāntin. Even greater is the distinction between God, the Infinite Spirit and the world, which is inert matter. Hence the Pariṇāmavādi's view that God transforms Himself into the world is, in the opinion of the Siddhāntin, derogatory to God's supreme nature ; for in such transformation, the world becomes equated to God. In the Siddhānta system, the world is merely a means to effect the soul's release.

These difficulties, which the Siddhāntin encounters, lead him to formulate a position in which these pitfalls are sought to be avoided,

He is concerned with making clear distinctions between the three padārthas and in making God supreme. To achieve the first objective, souls and māyā are postulated as the two other substances besides God. The supremacy of God which is the second objective, is held to be established by God creating the world. However, with souls and māyā already given, God is only a designer and architect giving form to the world but not an absolute creator, who produces both form and matter. This position, far from discrediting the Siddhāntin, proves that the concept of creation is not easy. The attempt to avoid one pitfall, lands one in another. For the Siddhāntin, in the dim age of long ago, to have grappled with the problem as he did, keeping in view its different aspects is commendable.

c. Reconciling change and changelessness :

How God remains unchanged in spite of causing the cosmic changes, gives rise to the metaphysical problem of reconciling change and changelessness. The solution to this problem is expressed by means of analogies. Thus it is explained that as the sun by shedding its rays, makes the flowers to open, but is itself not affected by the changes, so God, who sheds His grace on the world, is not altered by cosmic developments.[19] Concerning this analogy it has to be said that though the sun in shining, seems to remain unaltered, it is really losing its heat. Another analogy used is that as the crystal reflects the objects in its neighbourhood, but is unaffected thereby, so God, who operates on the world, is unaffected by the process. This analogy is considered inappropriate because the relationship between God and universe is closer and more intimate than that which exists between the crystal and the objects in its neighbourhood.[20]

With regard to intermediaries, such as cit-sakti, the question arises as to how they operate in such a way that whereas the world is affected by Siva, He is not affected by the world. Without any rebounding influence of souls on Siva, it is difficult to account for His icchā sakti or desire to help them.

d. Monotheism :

While having sympathetic tolerance towards other faiths, the Siddhāntin maintains that Siva is the true and supreme God. Other

[19] S.J.S., 1. v. 33. [20] D.C.S., p. 97.

gods are worshipped by adherents of other faiths because they have not yet attained the final truth that Siva is the one true God. Even if others worship these gods, it is Siva alone who punishes souls and rewards them according to their karma.[21] This is so because these gods are inferior to Siva. When souls attain true enlightenment they will give up false gods and worship the true one. Thus, the needs of souls at lower stages of enlightenment, make the Siddhāntin retain the lesser gods, who remain as shadows of their former selves.

The Siddhāntin adds to the supremacy of God by making clear distinctions between Him and souls, and between Him and the world. Souls are finite in both the states of bondage and release. Moreover, in the state of release, the souls do not merge in God. Even there, the infinite God remains different from the finite souls, who have attained redemption. The nature of māyā is such that God is greatly superior to it. It is the inert material cause in the hands of God, the intelligent efficient cause.

The Siddhāntin's theism was the result of hard-fought battles against some of the alien faiths. In establishing it, he had to contend with theories that attempted to account for the world without God by making the world evolve of itself or that set up non-theistic agents to discharge the functions, for which the Siddhāntin considered God to be indispensable.

The Siddhāntin's path was even more difficult in upholding monotheism. It would seem as if it should not have been difficult for him to establish this thesis as there had been marked tendencies to turn away from the polytheism of the Vedas and to favour belief in one God. However, in these cases, there was the tendency to blur distinctions between God and soul or between God and the world. Distinguishing Siva from souls and the world, the Siddhāntin maintains that He is the supreme power and the one God. Whether the distinction is consistently maintained will be seen later.

[21] S.J.S., 11. v. 24.

CHAPTER VI

THE ATTRIBUTES OF GOD

ON reviewing the Siddhāntin's knowledge of the nature of God, it is seen that it is acquired from the following sources:

a. the scriptures,

b. philosophy,

c. religious experience.

It is further seen that far from there being any conflict between the Siddhānta scriptures (sruti) and philosophy (sāstras), there is a happy blend of the two in scope as well as in content. Both cover the same ground; what the scriptures reveal constitute the subjects concerning which philosophy speculates. The approach is different in either case; for, whereas the scriptures tell the truth, philosophy makes an intellectual approach, examines the ground of the statements made and makes inferences. Such speculation confirms what the scriptures say; what philosophy does is to establish the grounds of the truths of religion. So greatly similar are the scriptures and philosophy that in many writings the two are woven together. The Siddhānta philosophy is more accurately described as religious philosophy. Personal religion makes yet another approach in arriving at religious truth. The attributes of God may now be considered from the two angles of:

a. religious philosophy,

b. personal religion.

a. The attributes of God as known through religious philosophy:

Of the three eternal realities in the universe, Siva, who is the most outstanding, is supreme. God is above souls because He is free from the limitations that cramp the soul and also has attributes which surpass those of the soul and abilities which the soul does not have. Therefore, is God the redeemer, and the soul the redeemed. The soul covered with mala can be saved only by the nirmala God; the soul subject to births and deaths can be rescued only by God who is above these changes. In the matter of intelligence also, God is superior to the soul. The soul attains knowledge with the help of organs, but Siva needs no instruments with which to know.[1] The

[1] S.J.S., V. v. 5.

intelligence of the soul is subject to limitations; it can know only bit by bit and it forgets what it learns.[2] In fact its knowledge is so defective that it knows neither itself nor God. Siva is free from these limitations ; with His sakti, He knows the entire universe. Thus, though the soul is both 'sat' (real) and 'cit' (intelligent), it does not have these attributes in the measure in which God has them. Being immutable, God is sat without any other to share the attribute in the same measure. Since His intelligence excels that of the soul, He is the supreme cit. God is likewise superior to the world. Māyā being material and non-intelligent, can achieve nothing of itself ; it is the material cause in the hands of God, the efficient cause. Furthermore, māyā is only a means to an end ; it serves to furnish the bodies and worlds required by souls to attain their redemption. Thus, excelling souls and māyā, God is supreme.

Siva is the supreme deity. He excels the gods because whatever functions they perform are due to His empowering them to do so ; thus, Brahma who creates the world, and Viṣṇu who preserves the same, derive their powers from Siva ; they are merely His agents. Ultimately Siva is the source of every event in the world. The minor gods are inferior to Siva in the further respect of being subject to births and deaths. Moreover, the gods dwell in the heavens but for a short time ; when the merit earned by them to dwell in those regions is exhausted, they have to revert to transmigration. Lastly, whereas these gods dwell in the material tattvas, Siva is above the tattvas. The worship rendered to these gods is short-lived and constitutes a mere stage in transmigration. On attaining enlightenment, the adherents of these gods will renounce these deities and worship Siva. Some schools contend that as there are several saktis, so there are several gods. The Siddhāntin's reply is that there is only one sakti and one God. It seems as if there are many saktis performing several different functions; but, as a king has various ministers to carry out his different orders, so Siva through His sakti, actuates different gods to carry out His different functions. These agents ultimately trace their powers to the one source, Siva.[3]

That God is other than the souls and other than the world is emphatically maintained by the Siddhāntin. He contends at the same time that God is closely associated with souls and the world. This leads to the position that God is both immanent and transcendent at the same time. He is immanent in souls and in the

[2] Ibid. [3] S.J.S., 1. v. 61.

world as He operates on them through His sakti ; He is transcendent at the same time as He is not affected by His operations on them, and excels them in nature. The problem of how immanence and transcendence can co-exist is explained by analogies. Thus, it is said,[4] that as a soul is in the body and yet other than the body, so is God in souls and the world and yet other than them.

God, the omnipresent, is in all the souls and in all the worlds. How the one God can be in everything is explained by the analogy that as the vowel, while keeping its individuality, is present in consonants and is indispensable to them, so does God keep His individuality and abide in all things.[5] With God's omnipresence follows His omniscience. His saktis pervading the universe give Him knowledge of the entire sphere. His intelligence is supreme and marked by wonderful perfections. He knows everything at the same time. He is the great light illuminating the whole world.

God is the supreme will and power; the vastly significant drama of the soul's redemption is achieved by Him; the mighty cosmic processes needed for that purpose are wrought by Him. No obstacles stand in the way; ānava is rendered powerless by Him ; the problems of 'cit' operating on 'acit' and of the immutable God bringing about changes melt away before Him. He is the supreme power without an equal.

The omnipotence of God is used to manifest His love for souls ; for the great offices which He alone can perform are for the purpose of saving souls. The God of love values the love of His devotees above everything else. Worship that is an expression of love is higher than the punctilious performance of rites. A story is told of how a Brahmin worshipped in orthodox fashion a stone image of Siva that was in the forest. Later, a wild horseman passing by also paid his devotion to the image in his own barbarian style, offering swine's flesh. When the Brahmin came to know of this, he felt that the image had been polluted. God, however, made it known to him that the savage's wild form of worship, inasmuch as it was a spontaneous expression of love, was acceptable to God, and that the non-observance of rites was not important.[6]

God is full of every perfection and the repository of every quality. It is difficult to enumerate all these perfections and to understand how, sometimes even opposite qualities characterise Him. Among the significant attributes of God are sat, cit and ānanda,

[4] Ibid., VIII. v. 38. [5] Ibid., 11. v. 2. [6] P.P., p. 882.

that is, reality, intelligence and bliss. He has more reality than the world or souls, for whereas these are subject to changes, God is above these finitising phenomena. His intelligence surpasses that of souls. He is bliss and constitutes the source of bliss for souls in mukti. The term, 'Kaḍavuḷ' chosen by the Siddhāntin to designate God, gives the meaning, 'He who transcends everything'. It highlights the supreme nature of God better than the term, 'Deva', meaning the 'bright one' used in the Vedas for the gods.[7]

b. The attributes of God known through religious experience :

Personal religion serves as a valuable source of the knowledge of God. Māṇikkavāsagar, the poet of ruby utterances, testifies to what God meant to him in the lines below :[8]

In the strong grasp of deeds
I lay, hidden amid illusions' shrouding gloom.

* * *

Thou en'tring stood'st by me, fast bound in sin,
As one who says, " I'm sin's destroyer, come !"

* * *

My frame before Thy fragrant foot
Is quivering like an open bud ;
My hands above my head I raise ;
While tears pour down my melting soul.

* * *

O bliss that ceases not ! O bliss beyond compare !
His bright flower-foot He gave ;
To me of kind more base than dogs,
He showed the perfect way.

* * *

From sinking in the vain abyss of worthless gods
From birth's illusions all, the Light Supernal
Saved me and made me His.

* * *

To me the Father came and made me His ;
This miracle of grace I know not, I !

* * *

Thou Light that shin'st a Sun through all the spheres,
Thou see'st to none but Thee I cling.

[7] T.S., p. 185 ; S.S.T.K., p. 8. [8] Tv.

CHAPTER VII

THE SAKTI OF GOD

"HE is the One; the second part of Him is His sweet Grace" says Tirumūlar.[1] Sakti being an essential aspect of God, He is unthinkable without it. It is difficult to describe the nature of sakti beyond saying that it is a kind of power. It is a power so essential to the universe that without it, it would decline. As noted previously, Siva's being indispensable to the world was proved when on one occasion, Umā out of playfulness, shut His eyes. The universe was immediately enveloped in darkness. To prevent further disaster, Siva, in mercy, opened His third eye and revived the world.[2]

One can, however, know more about sakti from the role it plays in the universe. Sakti serves to manifest God's nature. God uses every faculty of His in the interests of the soul through the instrumentality of sakti. Thus sakti serves to make dynamic the various aspects of God's nature. From the working of sakti, we see God as love, who out of measureless commiseration for the soul, uses His omnipotence for the redemption of the soul. Through the use of sakti, God becomes both immanent and transcendent. With using sakti as the means, God dwells in souls as grace, and also operates on the world. He is transcendent at the same time as sakti is the intermediary between Him on the one hand, and the souls and the world on the other. In the operation of sakti, we see God as redeemer of souls and as creator, preserver and destroyer of the world.

Sakti as an intermediary, meets practical difficulties arising from the unchanging God bringing about changes in the world, from cit acting on acit and the pure acting on the impure. Sakti which preserves the values of the Infinite, and carries out various operations on the finite, serves to link the extremes of opposite natures. Concerning the extraordinary function of sakti, Macnicol says,[3] "He (Siva) operates in the universe through His sakti or energy . . . In such ways as these, in agreement with the ancient theory of emanations, the gulf is bridged between the finite and the infinite, and He who is pure spirit, is shown as mingling with the impure world."

[1] T.S.J.S., p. xxxii. [2] S.J.S., 1. v. 52. [3] I.T., p. 214.

Sakti is God's love in action. It is His grace made dynamic to save the soul. God's one sakti subdivides into sṛṣṭi, sthiti, saṃhāra, tirobhāva and anugraha saktis.[4] These function to create, preserve and destroy the world, to conceal for a time the nature of the world from the soul, so that through experience, the transience of the world may be learned, and lastly to reveal to the soul the grace of God. These functions uplift the soul from bondage to freedom.

Thus all that God is in Himself and that He does through sakti, are directed for the purpose of redeeming the soul. The love of God is the motive power for seeking the salvation of the soul. God's omnipotence is used to fulfil this love. Only the omniscient God, who knows the varying needs of souls, can give the Vedāgamas, which meet the differing needs of souls. Siva is a God of purpose. His purposes are formulated in view of the needs of souls. His sovereignty over the laws of the world is exercised for the good of the soul. Pleasure and pain attaching to good and bad deeds, are to mould the character of the soul. The law of karma, is to train the soul to become spiritual minded. When this goal is attained, the law of karma, is snapped to free the soul from its clutches. Regarding Siva's termination of the working of karma when the soul is ready for release, Macnicol says,[5] " Nowhere has Indian theism come nearer than here to overcoming the stubborn opposition that the karma doctrine presents to its fundamental conceptions of the supremacy and the gracious character of God. He sends forth the soul on his pilgrimage with a gracious purpose for his deliverance. When the due time comes, He interposes the energy of His grace and burns up new deeds."

Placed in a world the working of which is conducive to its interest, availing itself of the grace of God, which is given to it in rich measure, and utilising to the maximum degree its emotive, cognitive and conative powers, the soul achieves a great transformation in its status. In place of ignorance, there is knowledge; in place of bondage, there is freedom; in place of misery, there is bliss; in place of degradation, there is exaltation. With transmigration terminated, the soul abides for ever in the haven of peace and bliss at the feet of Siva.

[4] S.P., v. 2. [5] I.T., p. 214.

Siva, the Dancer.

(The description of the dances given below are based on the book, 'The Seven Dances of Siva'. The seventh dance is usually given greater prominence as it is a résumé of all the other dances. It is here described first as pictures to illustrate the others were not available.)

That there is no Saivite temple without an image of the dancing Naṭarāja, is an observation made by Mr. M. S. Venkataswamy, after his extensive tours made prior to his writing the book entitled, 'Seven Dances of Siva', which is a clear, systematic, interesting and illuminating treatment of the subject in Tamil. The importance attached to the dance of Siva is due to the fact that it symbolises in graphic, concrete and dynamic form the religion and philosophy of Saiva Siddhānta. Hence, the dance cannot be understood without the philosophy which it adumbrates in its movements. Love is the *motif* of the dance; the dance is love in its practical form. The dances depict the five acts of Siva for the redemption of soul. The first dance deals with the process of creation; the second and third depict the two phases of preservation; the fourth depicts the process of destruction; the fifth, the act of concealment; the sixth, the act of grace; and the seventh renders simultaneously all the five acts of God.

This last dance[6] known as, 'Ānanda Tāṇḍavam' or 'Nādanta Dance', crystallises in itself all the five functions of Siva, who in this performance is known as, 'the dancing Naṭarāja'. His hand holding the drum indicates that creation or the dynamic state of the world is about to commence; the hand giving the 'fear not' sign symbolises God's assurance of security during the period of preservation when souls face new experiences; the hand bearing fire indicates destruction; the foot, which tramples the dwarf, Muyalahan, indicates the sakti that conceals; and the raised foot symbolises the grace that reveals. The smile on the lips and the grace of the performance indicate the ease with which the dance is rendered. The flowing hair and the flying waistband indicate the speed of the performance.

Siva's three eyes, according to one view, represent the sun, moon and fire. Another interpretation is that they represent the icchā, jñāna and kriyā saktis of God. The crescent moon adorning His braided hair indicates that He is the Great Intelligence. The skull of Brahma

[6] S.D.S., pp. 69-76. See frontispiece, which illustrates this dance.

that Siva bears on His person indicates that whereas all things in the world, and all beings including the minor gods, are affected by the destruction of the world, Siva endures unchanged. The head and tail of the snake He bears on His body symbolise that He is the cause of the beginning and the end of the world. The River Ganges, a wreath of cassia flowers and peacock's feathers are some of the ornaments in His head.

The first dance[7] known as, 'Kālikkā Tāṇḍavam' is the dance of creation.

The second and third dances[8] depict the two phases of preservation. The second is named, 'Bujangatirāsam' because the snake (bujangam) is given greater prominence in this dance than in any other. In accounting for this circumstance, some Purāṇas maintain that the snake monarchs, Vāsuki and Kārkōdan, after great penance, requested Siva to reward them with the privilege of being worn on His body. The serious mien of Siva in this dance reflects the fact of souls experiencing pain for their wrong choices. The third dance known as 'Sandyā Tāṇḍavam', represents that aspect of preservation where souls experience pleasure for their right choices. This accounts for the bright expression on Siva's face.

The fourth dance[9] known as, 'Saṅkāra Tāṇḍavam', enacts the process of destruction. One of the hands bears fire, which symbolises destruction.

The fifth dance[10] is called, 'Tiripura Tāṇḍavam'; as it enacts the destruction of the three malas compared to the three purams or cities. This dance represents the process of concealment in which, souls ignorant of the world, seek to experience the objects of the world.

The sixth dance[11] known as, 'Vūrtha Tāṇḍavam', is also called, Anugraha Taṇḍavam' as it is expressive of the operation of the grace of Siva, through which the true nature of the world is revealed to the soul, whereby it becomes ready to receive the enlightenment that leads to mukti. In this performance, Siva raises one leg up to His head and dances. It certainly would require great skill to render this dance with ease. The Purāṇas say that Goddess Kāli, who was skilled in dancing, and who being an authority in the art wrote a treatise about the same, desired to compete with Siva in performing

[7] S.D.S., pp. 33-37.
[8] Ibid., pp. 38-48.
[9] Ibid., pp. 39-52.
[10] Ibid., pp. 53-62.
[11] Ibid., pp. 63-68.

the anugraha dance. Contrary to her expectations, she was excelled by Siva.

As has been shewn above, all the movements of the various performances, are pervaded by the purpose of saving the soul. The dance is an interpretation of the harmonising of love and action, of emotion and will. It epitomises the dynamic trends in Saiva Siddhānta. There is an onward movement in the cosmos for the sake of releasing the bound soul. The periods of praḷaya are intermittent intervals for the soul to recuperate for further activity. In this flow of movement, in these cyclic events, God's power is exercised in releasing the soul. The tāṇḍavam spells hope for the soul. The movements of the dancing Siva mark the easy flow and rhythmic changes of the world. The expression on His face of concern or joy, according as the soul is experiencing misery or happiness, show the perfect accord there is between God and soul.

Mr. Venkataswamy mentions the different places in India where the images or carvings of the dancing Siva are found. He also gives the dates of these works of art, and supports his claim regarding these dates with literary references. He also mentions the places at which Siva is said to have performed His various dances. The supreme place, however, where Siva performs His dance, as agreed upon by all Siddhāntins, is the heart of the devotee. This is the theme expounded by D. Gopal Chetty in his book, 'Chidambara Rahasyam Revealed'. The 'Periyapurāṇam', the writings of the 'Samaya Kuravar', and other works of this school give evidence of how Siva comes into the lives of His devotees.

CHAPTER VIII

PROOFS FOR THE EXISTENCE OF THE SOUL

The status of the soul:

For the Siddhāntin, the soul is an eminent and glorious being. It is next only to God, whose splendours none can behold, whose perfections are past man's understanding. It has certain qualities in common with God ; it is a spiritual being, though in comparison with God it is the lesser spirit ; it is intelligence, though not the Supreme Intelligence ; it has knowledge, though it does not have the omniscience of God. Having the will power to eschew evil and pursue good, it can, with the help of God, elevate itself from being mala-ridden to becoming a jīvanmukta. It is the object of God's love. It is the love that Siva bears for the soul that makes Him bring the world into being. The value that the world has consists in its promoting the welfare of the soul.

The Siddhāntin at variance with the alien schools:

With this philosophical background in regard to the soul, the Siddhāntin is well able to show the absurdities involved in the arguments that deny the existence of the soul. There were several schools, each holding its own viewpoint concerning the soul. These theories were calculated to deny the soul by the different means of directly saying that it is non-existent, maintaining that what was meant by the term, ' soul ', was some part of the physical body and by claiming that what was meant by the soul was God.

In meeting these theories, the Siddhāntin both establishes the existence of the soul and distinguishes it from God and the physical elements with which it was confused. His procedure in dealing with these schools may now be considered.

Argument 1.

The Sūnyavādin holds that his philosophical position, that what is claimed to be reality is nothing, applies to the soul as well ; therefore, no such thing as ' soul ' exists. The Siddhāntin replies that the very denial of the soul implies an intelligent self who makes such

denial. This reply of the Siddhāntin[1] is similar to that of Descartes who contends that the very fact of doubting, implies a doubter.

Argument 2.

The Dēhātmavādi sect of the Lōkāyatas say that what we mean by the soul is the body (dēham); this, therefore, constitutes the soul. The Siddhāntin replies that as in the case of a man who, while speaking of his wife and his city with a possessive sense, knows that he is other than them, so, there is a self which, while speaking with a possessive sense of its body, knows that it is other than the body. Moreover, if the body is the soul, it should be able to exercise its knowing process even when it becomes a corpse. Since, this does not happen, the body is not the soul.[2] The Siddhātin contends that even when the body is eliminated, there is a residue, the self which, while claiming ownership of the eliminated factor, distinguishes itself from it.[3] In arguing thus, the Siddhāntin anticipates Descartes who centuries later in searching for the self, said, " I am not this collection of members, which is called the human body."

Argument 3.

The Indriyātmavādin says that the indriyas or five organs of sense, which perceive the different sensations, are what we mean by the soul.

The Siddhāntin points out[4] the following weaknesses in this argument :

(*a*) The five organs of sense are able to attain knowledge ; they are, however not characterised by desire and will. That which has not only knowledge, but desire and will as well, is the soul.

(*b*) Each of the five organs can perform only one function ; thus the eye can see, but not hear. There is, however, one who experiences all the sensations ; this is the soul.

(*c*) These organs have objective consciousness only, whereby they have awareness of the world. They do not have subjective consciousness which enables the eye to say, 'I see'; or the ear to say, 'I hear' etc. The being which not only has awareness, but is also conscious that it has the awareness, so that it can say, 'I have this awareness', is the soul.[5]

[1] S.J.B., III. sec. I.

[2] S.J.S., III. v. 2.

[3] S.J.B., III. sec. 2.

[4] Ibid, III. sec. 3. S.J.S., IV. vv. 7-8.

[5] S.J.S., III. v. 3.

(*d*) If the sense organs constitute the soul, how is the cognition of dreams to be explained, which takes place in sleep when the sense organs are not functioning ? It is the soul which cognises dreams in sleep when the sense organs are inactive.

Argument 4.

It is necessary to clarify a point before proceeding further. The subtle and gross bodies are not distinct from each other. The latter has the additional tattvas (evolutes) of the five jñāna indriyas, five karma indriyas and five bhūtas. When these tattvas are in abeyance as in sleep, then the subtle body comes into being.

The Sūkṣma-dēhatma-vādin says that it is the sūkṣma dēham (subtle body), which is known as the soul.

The Siddhāntin refutes this argument by pointing out that[6] :

(*a*) If the subtle body were the soul, it being of a dreamy nature, it would recollect dreams in the same way in which they are experienced, that is, as vivid experiences. However, dreams recalled are dim and faint. This is because the soul recalls these experiences which it had during its sleepy state, and which in its waking state appear unreal and dim.

This reply of the Siddhāntin does not steer clear of difficulties. If the recall of dreams were made by the subtle body, it is likely that in the waking state, with additional tattvas functioning, there could be discrepancy between the dream experience and the recall of it.

(*b*) The subtle body is made up of tattvas or organs which are constituted of matter which is inert and non-intelligent ; hence, the subtle body cannot be the soul.[7]

(*c*) The subtle body is transient ; and hence, cannot be the soul.

There is a further point of criticism which the Siddhāntin might have added to his attack of the subtle body theorist. It is that the body from which the soul distinguishes itself saying, 'I am not the body', is the entire body, which is inclusive of the subtle and gross bodies.

Argument 5.

The Antahkaraṇātma-vādin maintains that the antahkaraṇas (inner organs of knowledge) constitute the soul.

[6] S.J.B., III. sec. 4. [7] S.J.S., IV. v. 10

The Siddhāntin rejecting this argument says,[8]

(*a*) The antahkaraṇas are constituted of māyā; hence, they cannot be the soul.

(*b*) These internal organs of knowledge are dependent for their material on the outer organs of knowledge.[9]

(*c*) The antahkaraṇas are intelligent only when compared with the tattvas that are below them in status; viewed in relation to the soul, however, they are non-intelligent.

(*d*) As in the case of the external senses, these also have only objective consciousness; hence though the manas doubts, it does not know that it doubts.

Argument 6.

The Tattva-samūhātma-vādi, being a sect of the Buddhists, seeks to dissolve the soul into an aggregate of skandhas, (material compounds) and maintains that since knowledge is possible when all the tattvas function, this group of tattvas (tattvasamūham) constitute the soul. The Siddhāntin replies that the tattvas cannot constitute the soul, as they arise from the perishable and non-intelligent māyā. The soul is something other than the tattvas.[10]

Argument 7.

Another sect of the Lōkāyatas, the Prāṇātma-vādi, say that unlike the sūkṣma sarīra, which is present only in the dream state, prāṇa-vāyu (vital air or breath) is present always; and hence, this is the soul.

The Siddhāntin points out[11] that the body is given to us in order that we may have cognition of the world and the experiences of pleasure and pain. These experiences should be available for prāṇa-vāyu at all times as it functions at all times. However, as these experiences are not present in sleep even though prāṇa-vāyu is present in that state, they are obviously not for the benefit of the vital air. Functioning for the soul, which is other than the vital air, these experiences present themselves when the soul is awake and are in abeyance when the soul rests.

[8] S.J.B., IV. sec. 1.

[9] S.P., v. 53.

[10] S.J.B., III. sec. 7.

[11] S.J.B., III. sec. 5.

Argument 8.

The Vijñātma-vādin says that what we mean by the soul is Brahman or Paramātma. In other words, the soul, according to this theory is God Himself.

The Siddhāntin replies that the soul, which uses instruments for attaining knowledge, cannot constitute the Supreme Intelligence. The self which experiences limitations in knowing, and uses instruments of knowledge is the soul, which is other than the Supernal Light.[12]

[12] Ibid., III. sec. 6; also S.J.S., IV. v. 6.

CHAPTER IX

TATTVA SĀSTRA

THE philosophy concerning the existence, nature and purpose of the material substrate, its development into the world, its resolution back into its primal stuff, the nature and function of the tattvas or evolutes that arise from matter as the result of its evolution, constitute the tattva sāstra of the Siddhānta.

Significance of the sāstra:

The Siddhānta tattva sāstra is significant for various reasons. In recognising a world that is other than God and souls, the Siddhāntin differentiates between spirit and matter. If God is other than souls in being the greater intelligence, much more is He other than non-intelligent matter. In thus establishing God's otherness over against the other realities in the world, the Siddhāntin keeps clear of pantheism. In contending with the theory of non-being of the Sūnyavādi,[1] and in proving the world to be existent and real, he establishes the realism of his system. In contending that the cosmic substrate, māyā, is only a material cause, which goes to make the substance of the world, and that this world is for the purpose of furthering the redemption of the soul, he gives to the world the status of merely a means to an end. In doing so, he implies that it would be derogatory to consider the world as an end in itself and to be content with its pleasures. This implication is consistent with his eschewing worldly pursuits and his upholding a spiritual goal for the soul.

In the field of tattva sāstra as elsewhere, the Siddhāntin makes a rational approach. Here as elsewhere, he is confronted with the views maintained, and objections raised to his scheme, by his opponents. He, therefore, gives his arguments for maintaining the existence of māyā as well as the evolutes arising from it. He convinces his opponents that every one of these has a need to fulfil and a purpose to serve. They not only serve as material means in providing the dwelling places and bodies needed by souls, but they also prove essential in regulating the working of karma, and in ful-

[1] S.J. Pā., p. 136.

filling the soul's mental processes. The tattvas are graded and range from suddha to asuddha (clean to unclean) and from subtle to gross.

In the discrimination of the tattvas, the Siddhāntin advances beyond his opponents. Some of them as e.g., the Lōkāyata, go only as far as the paramāṇus (atoms) and claim them as the cosmic material of the world. Yet others, such as the Sāṅkhya, maintain that prakṛti is the ultimate cause of the material world. Beyond even prakṛti, the Siddhāntin advances until he reaches the more subtle and rarefied māyā.[2] As the modern scientist opened up a new realm when advancing beyond the atom, he arrived at the electron, so the Siddhāntin making discriminations beyond those made by the schools of his day with regard to the ultimate material substrate, opens up a further realm and arrives at māyā.

From this source, arise the rest of the tattvas, each playing its special role. Both the manner in which they arise and the way in which they function in this big universe with its manifold aspects and its elaborate functions, are done in an orderly fashion. These phenomena manifest Siva as a God of purpose, who in implementing the same exercises foresight to calculate every detail. This accounts for the unity and system that underlie the vast and elaborate phenomena constituting the cosmic processes.

Need for material substrate :

The need for a substrate underlying the physical world is shown by the following reasons. No effect can come into being without a cause to explain it. The world is an effect since it has component parts ; and if an effect, it must have a cause.[3] Any attempt to rule out a necessary cause, as e.g. by saying that an unaccountable shower of sand arises of itself from nothing, is based on superficial knowledge of the matter ; thus, the shower of sand far from having no cause underlying it, is caused by very fine particles of earth pervading those heights.[4] There can be no effect without a cause. As the tree with its branches and leaves is contained in the seed in germ condition, so the evolved tattvas making up the universe must have a substrate from which to arise.[5] The material world, though asat or non-real in that it is subject to changing states, is however, not unreal like the horns of a hare.[6] And inasmuch as it is real, though

[2] M.S., p. 59.
[3] Ibid., p. 45.
[4] S.J.B. Mā., p. 120.
[5] S.J.S., 1. v. 14.
[6] S.J.S.B. Cu., p. 17.

of a changing nature, it needs a substrate that will constitute its reality throughout the changing states. The substrate has to be of the same nature as the world. This follows from the law that cause and effect are of the same nature.[7] The world which is a material effect, can only be explained by a material cause. Siva, who is intelligence and spirit, cannot produce from Him the world which is non-intelligent and material.[8] A material substrate is, therefore, required to account for the material world.

Further, in order that the soul may attain its release, it requires a body to undertake an active life, and a stage or world-theatre on which to act. The soul also needs objects which will be the source of pain and pleasure, so that through these experiences, the necessary discipline may be obtained. For these inert objects that rise and perish, a material substrate is needed.[9] Māyā is further needed to serve as the support of karma. It may be argued that as cause and effect, or the deed and its fruit, cannot be in separate places, māyā cannot be the bearer of karma, and that the agent must be the support for his karma. This view overlooks some important facts. Often it is true that the deed and the resulting fruit do not reside in the same place. The son often profits by some good thing done by the father. It is therefore possible to think of māyā as the bearer of karma which being inert and subject to origin and decay, cannot reside in cit (intelligence) and must abide in acit (non-intelligence.) Māyā, therefore, serves as the bearer of karma.[10] These various requirements make it imperative to postulate a material substrate that is eternal. The Siddhāntin names it māyā, a word consisting of two letters in Tamil, ' mā ' signifying resolution, and ' ya ' signifying evolution.

Substitutes put forward by alien schools to take the place of māyā are not satisfactory. The view that prakṛti is the cosmic stuff cannot be accepted as prakṛti occupies a middle place in the process of evolution; for though certain evolutes spring from it, it is itself an evolute from tattvas that precede it in the process of evolution.[11]

The nature of māyā :

Māyā in its primal state being subtle, is imperceptible.[12] It is without parts as it is the primordial stuff from which the universe

[7] S.J. Pā., p. 141.
[8] S.P., v. 23.
[9] S.J. Pā., p. 136.
[10] S.J.B. Mā., pp. 119-120.
[11] Ibid., p. 122.
[12] S.P., v. 23.

arises ; and being without parts, it is indestructible and eternal.[13] It is one, formless and all-pervasive.[14] As it causes delusion in souls, it is reckoned as one of the three malas (impurities.)[15] However, it is also the source of enlightenment to souls, although this knowledge is defective. The products of māyā rise and perish, but the material stuff of which they are constituted remains the same. Māyā is non-intelligent and inert, for which reason, it cannot by itself account for the universe, but stands in need of an efficient cause.[16]

The nature of māyā is further known from a broad review of its evolutes. It may be noted that these are of two kinds namely, physical and psychical. The evolutes that arise when māyā is acted upon by an efficient cause are tanu (bodies), karaṇa (organs), bhuvana (worlds) and bhōga (objects of experience). Of these the antahkaraṇas which are included in the general class of karaṇas are psychical, while the rest are physical. Hence, māyā is the basis of both these aspects. In view of this circumstance, it is pointed out that matter as understood by the Siddhāntin cannot be covered by the term, ' matter ' as used by European philosophers, for in Western philosophy, ' matter ' is used to signify the world of extension as contrasted with the world of thought ; for the Siddhāntin, it means whatever is non-intelligent in its own nature.[17]

Māyā in its different stages and forms :

Suddha māyā ⟶ Asuddha māyā ⟶ Prakṛti māyā.

Māyā which at the beginning of creation is in a rarefied condition, is more precisely known as suddha māyā. Emerging from this state, it attains the sūkṣma state, and is then known as asuddha māyā. From this state again it changes further and attains the sthula state when it is known as prakṛti māyā.[18] A further difference between suddha and asuddha māyā is that as the name indicates, the former is pure, and the latter, being mixed with karma, is impure. What has been said of asuddha māyā applies to prakṛti māyā as well, as prakṛti arises from asuddha māyā.

Such differentiation of the forms of māyā, create the misunderstanding that the Siddhāntin has three cosmic substrates. He refutes this view on the following grounds :

(*a*) If they were different, then being many and inert, they would be finite as well, and consequently fail to be the cosmic substrate.

[13] S.J.S., 1. vv. 12; 13; 16.
[14] Ibid., 11. v. 53
[15] Ibid.
[16] S.P., v. 23.
[17] D.C.S., p. 103.
[18] S.J.B. Mā., pp. 136-137.

(*b*) As there is only one instrumental cause, it is meet that there should be only one primordial material cause.

(*c*) That suddha and asuddha māyā cause pleasure and pain respectively, need present no difficulty, as it is possible to have opposite qualities in one substrate, as in the case of a kunṟumaṇi (a kind of seed), half of which is black, and the other half, red ; and as in the case of karma, which is both good and bad.[19] The Siddhāntin concludes that from one māyā arise two other varieties. That part of the substrate which has mixed with karma gives rise to asuddha māyā ; and that part of it which is pure gives rise to suddha māyā. The impure, gives rise to pleasure and pain ; the pure gives rise to pleasure alone. The one produces perfect knowledge ; the other, imperfect knowledge ; the one that produces imperfect knowledge produces also the asuddha prapañca (unclean world), and the other which produces perfect knowledge produces also the suddha prapañca (clean world).[20]

How does the inert māyā evolve ?

This question arises as māyā is inert and non-intelligent. The Siddhāntin replies that as in products of industry, there are besides the material cause, an instrumental cause and an efficient cause, so in the production of the world, māyā is the material cause, Siva, the efficient cause and His sakti, the instrumental cause.[21] Sakti is a go-between between spirit on the one side, and matter on the other ; and between the immutable God on the one side, and the changing world on the other. Moreover, Brahma and other gods, empowered by Siva, act on His behalf and carry out different stages in the cosmic processes. There is a certain hierarchical order in which the different agents carry out the process at its different stages as shewn in the figure below :

Suddha māyā. (Māyā in its primal state) Siva is the agent.
↓
Asuddha māyā. (Māyā in its sūkṣma state) God Sadāsiva is the agent.
↓
Prakṛti māyā. (Māyā in its sthula state) God Rudra is the agent.

Thus, while māyā is in the suddha state, Siva acts on it through His sakti ; while it is in the asuddha state, God Sadāsiva acts on it ; and on the last evolute of asuddha māyā, God Rudra acts and brings

[19] Ibid. [20] Ibid. [21] S.J.S., 1. v. 18.

forth prakṛti māyā and the rest of the evolutes until creation is completed. However, it should be borne in mind that the primal mover is Siva alone, for agents other than Siva act under His influence.[22] The three main stages of creation are based upon the three different agents that operate on māyā during these changes, and upon the three main changes that māyā undergoes during the period.

The need for suddha māyā :

Suddha māyā serves various purposes and is indispensable. Although Siva acts on māyā through the medium of His Sakti in order that His purity may be preserved, the provision of the purest variety of māyā for Him to operate on through His sakti acts as a further guarantee that His purity will be protected. It is part of Siva's nature to absorb, enjoy and control. There must be something other than Himself which He can absorb, enjoy and control. Suddha māyā meets this need. It is suddha māyā that produces sound without which there can be no knowledge.

A further ground that leads the Siddhāntin to postulate suddha māyā is that whereas the Sāṅkhya believes in one order of souls,[23] the Siddhāntin distinguishes three classes of them, namely, the sakalas, praḷayakalas and vijñāna-kalas. The Siddhāntin is led to make this difference as he distinguishes three stages of development among souls according to the number of malas that victimise them. The sakalas have all the three malas of āṇava, karma and māyā ; the praḷaya-kalas have karma and āṅava ; and the vijñānā-kalas have only āṇava. Among those who have made good progress in spiritual life, but who are short of mukti for want of the needed perfection are the adhikāramuktas and apara-muktas the former are those who possessed of the desire to exercise authority, have failed to attain mukti ; and the latter are those who following the path of jñāna, have failed to reap the full fruits thereof. The Siddhāntin deems that all souls more advanced in spiritual life than the sakalas should have their environment provided by suddha māyā which being pure, provides pleasure alone and not pleasure and pain as asuddha māyā does. Suddha māyā is considered the appropriate dwelling place for those divinities that act on asuddha māyā.[24]

[22] M.S., p. 63. [23] S.K., v. 53.

[24] S.J. Pā., p. 153 ; S.J.B. Mā., p. 134.

Evolution of suddha māyā :

Suddha māyā and its evolutes, the siva tattvas.

Suddha māyā (jñāna sakti only)
|
nāda (kriyā sakti only)
|
bindu (jñāna & kriyā equal)
|
sādākhya (more of kriyā)
|
māhesvari (more of jñāna)
|
suddha vidyā

Suddha māyā, also called māmāya, kuṭilai, kuṇḍali and bindu,[25] being pure, is operated on by Siva Himself,[26] through His sakti, which when beginning to function sub-divides into icchā, jñāna and kriyā saktis. The above diagram[27] shows the evolutes that arise when the saktis in different combinations and proportions operate on either suddha māyā or the evolutes arising from it. The evolutes in this group go under the class name of, 'siva tattvas,' and 'prērakakāṇḍa'.[28]

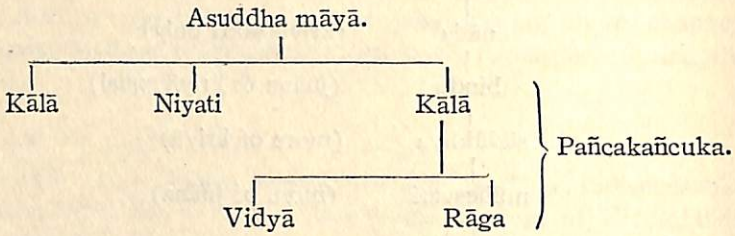
Asuddha māyā :

Asuddha māyā, also known as adho-māyā, and mohini, is the material cause of the material universe. It is eternal, though the products arising from it come into existence and perish, it is one, though its compounds are varied ; and formless, though its evolutes may either have form or not have it.[29] From asuddha māyā arise the tanu, karaṇa, bhuvana, bhōga, or bodies, organs, worlds and objects of enjoyment for the sakalas. Though impure, it helps to remove from souls the impurity of āṇava. It should not seem strange that one impurity can remove another considering that dirty clothes are cleansed by cow-dung or sand.[30] Māyā and āṇava have opposite functions ; for as this obscures souls, making them ignorant, the other enlightens them.[31]

As asuddha māyā is impure, Siva does not act on it. Through His sakti, He empowers the divinities dwelling in suddha-māyā to

[25] S.J.B. Mā., p. 133.
[26] S.P., footnote 10, p. 43.
[27] based on S.P., v. 21.
[28] Jk., sec. 1. p. 5.
[29] S.P., v. 22 ; S.J.S., 11. v. 53.
[30] S.J.S., 11. 52.
[31] S.P., v. 37.

carry on the rest of the evolution. God Sadāsiva produces from asuddha māyā, kālā, niyati and kālā ; and from this last product, he produces vidyā and rāga.[32]



Kālā :

For things to arise and function, time or duration is needed. Hence, kālā or time is the first evolute in this group. The denial of time by some of the Buddhists is not in keeping with our experience of the world. Whatever is an indispensable condition for the production of an effect is one of the causes of the event. Clay and the potter's wheel alone cannot produce the pot ; nor yet, will the inclusion of action have the desired result. Time is further required to make the causes operate to produce the effect.[33] Time cannot be dispensed with because the duration required for growth and the sequence required for order would also disappear with time. Thus if time did not exist, vegetation would cease to be the moment they came into being, and the bliss of heaven would be experienced even while offering sacrifices for the purpose.[34]

Time is inert, non-eternal and of different kinds.[35] It is sub-divided into past, present and future, and brings to the soul the limitations of past time, the advantages of the present and the novelty of the future.[36] It makes the universe and organisms undergo the changes of time.[37] Kālā and niyati work by limiting the time within which deeds are to be performed, and assigning the merits and demerits earned by the souls. It is necessary that the origin of kālā should precede that of kalā etc., for the production of these cannot take place except in kālā. It may be replied that as kālā is itself a product, the same objection would apply that for its production, time is required. This is so ; and it is kālā produced

[32] S.P., v. 26.
[33] S.J.B. Mā., p. 146.
[34] Ibid., p. 147.
[35] S.J. Pā., pp. 170-172.
[36] S.P., v. 49 ; Uv. v. 20.
[37] S.J.S., 11. v. 54.

by suddha māyā that fulfils the need. It cannot be objected that the kālā of suddha māyā cannot be of use for the evolving of the products of asuddha māyā on the score of difference between them; for though suddha and asuddha kālā differ in some ways, they are in the same category of kālā; and hence, suddha kālā can help in the production of the evolutes of asuddha māyā.[38] Though Siva being above time, does not require it for His offices, God Ananta and others, who like souls are subject to time, require it for their functions.[39]

Niyati :

Niyati or law regulates the dispensation to souls of the fruit of their deeds as kings of vast dominions mete out justice to their subjects.[40] Souls desire to have the fruit of the good deeds of others, and to avoid the fruit of their own bad deeds. To prevent this, niyati is required to apportion correctly each one's merits and demerits. Because of such circumstances as the father profitting by his son's actions or *vice versa,* niyati cannot be denied. If the fruit of one's actions profit another, it is because of kinship etc., the performer intends that the fruit of his actions should benefit the other person concerned. Hence, these facts do not undermine the existence of niyati.[41] Even karma cannot replace niyati and induce man to experience the fruits of his actions. If it were to do so, it would require a body or some instrument with which to work, and could not work of itself. Neither can cit-sakti perform this office for the similar reason that it acts always through instruments and not by itself alone. The indispensable instrument for assigning experiences and confining souls to them is niyati.[42]

Kālā :

Kālā removes from the soul to some extent the obscuring āṇava and actuates the kriyā sakti of the soul, thus helping it to undergo experience.[43] The Tamil name 'kalai' which is given to this tattva means scatter, dispel, nullify. This name has been assigned to it because it first performs the negative function of dispelling to some extent the āṇava mala which cripples the soul before it

[38] S.J.B. Mā., pp. 144-145.
[39] Ibid.
[40] S.J.S., 11 v. 55; S.P., v. 40; S.J. Pā., p. 173.
[41] S.J.B. Mā., p. 150.
[42] Ibid.
[43] S.P., v. 39; S.J. Pā., p. 175.

attempts the positive function of actuating the kriyā sakti of the soul.[44] Though buddhi is required to function in order that the soul may have experiences, it cannot take the place of kālā ; for this is needed to remove āṇava partially so that the soul can be actuated by buddhi tattva.

Vidyā :

Vidyā actuates the jñāna sakti of the soul so that it comes to have the intelligence required to profit by the functioning of manas. It has been noticed that kalā removes mala to some extent making it possible for the soul to gain knowledge. As sakti is one, kalā cannot actuate kriyā sakti without at the same time illuminating jñāna sakti. If so where is the need for vidyā tattva ? As a man whose blindness has been rectified cannot straightway see things, but finds himself lost for some time amidst strange impressions, so the soul, whose mala has been dispelled to some extent by kālā, cannot at once function with buddhi etc., but needs further help from vidyā. Further, as each tattva has its respective office, kālā cannot add to its own function that of vidyā also.[45] It may be thought that as buddhi and other antahkaraṇas help the soul to gain knowledge, vidyā tattva is superfluous. For the accomplishment of one purpose more than one instrument is often needed. A rider travelling to some place needs besides his horse a pathway and a light. Similarly, the soul needs besides the antahkaraṇas, vidyā as well for experiencing this world.[46]

Rāga :

Rāga actuates the icchā sakti of souls and creates in them a general desire for things.[47] It thus helps the soul to experience the fruits of its karma.[48] There is need for rāga because the soul with only its jñāna sakti can know objects, but will not desire them. Rāga creates in them this necessary urge.[49]

Pañcakañcuka and Puruṣa tattva :

The five tattvas of kālā, niyati, kālā vidyā and rāga constitute the group known as 'pañcakañcuka' which unlike other tattvas (which in the various avasthās associate with the soul and depart) remain

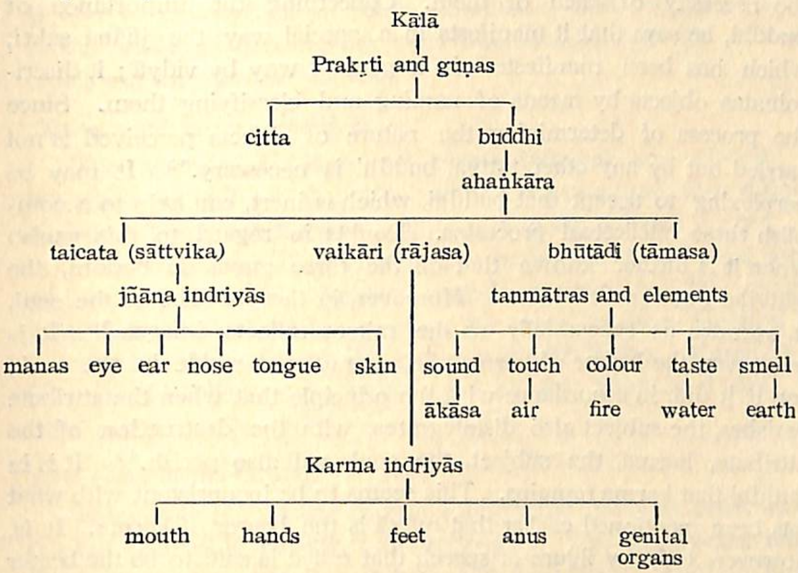
[44] M.S., p. 64 ; S.J. Pā., 175.
[45] S.J.B. Mā., pp. 152–153.
[46] Tp., p. 47.
[47] Ibid., 49.
[48] S.P., v. 40.
[49] S.J. Pā., p. 179.

with the soul always in this life.[50] When in conjunction with these tattvas, the soul attains the stage of experiencing the world, it is called 'puruṣa tattva'. The soul should not be reckoned as one of the tattvas as it is an intelligent being.[51] However, as the tattvas condition the soul so that it functions as a limited being, it is named after the tattvas.

Pañcakklēsam :

In conjunction with matter, the soul is subject to pañcakklēsam or five kinds of travail. (1) It is subject to the delusive knowledge of mistaking the transient for the eternal. (2) It feels the pride of agency for actions and of ownership of the things of this world. (3) It is the victim of desire for objects. (4) It feels impelled to pursue these objects. (5) It mistakenly identifies itself with the not-self.[52]

Prakṛti māyā and its evolutes :



Thus prakṛti and guṇas give rise to : antahkaraṇas, jñāna indriyās (organs of sense), karma indriyās (organs of action), tanmātras and elements. Prakṛti has the three guṇas of sattva, rajas and tamas, each of which is capable of combining with the other two ; so that

[50] S.J.B. Mā., pp. 158-9. [51] Ibid. [52] M.S., p. 65 ; S.J. Pā., p. 183.

we get nine varieties of guṇas.[53] Sattva is characterised by brightness and buoyancy; rajas by change and vigour; and tamas by heaviness. The sattva guṅa manifests itself in pleasure, rajas as pain and tamas as desire.

The antahkaraṇas :

Citta, manas, ahaṅkāra and buddhi constitute the antahkaraṇas. Citta apprehends things, say for instance, a shell; manas analyses and doubts as to whether the object could be a shell or a piece of silver; ahaṇkāra, the source of pride and self-assertion, which leads the soul to think there is none to compare with it, has no certain cognition of the object perceived, but resolves to obtain such knowledge saying, 'I shall make sure'; buddhi decides that it is a shell, and presents its judgment to the soul.[54]

Some schools consider that one or more of these antahkaraṇas can be eliminated. Therefore, the Siddhāntin gives his reasons for the necessity of each of them. Concerning the importance of buddhi, he says that it manifests in a special way the jñāna sakti, which has been manifested in a general way by vidyā; it discriminates objects by means of naming and classifying them. Since the process of determining the nature of objects perceived is not carried out by any other tattva, buddhi is necessary.[55] It may be perplexing to accept that buddhi, which is inert, can help to accomplish these intellectual processes. Doubts in regard to this vanish when it is further known that of the three guṇas in buddhi, the sāttvika guṇa predominates. Moreover, in the presence of the soul, it operates as successfully as the mirror reflects images.[56] It is moreover, the bearer of karma. Karma cannot reside in the soul; for if it did, in accordance with the principle that when the attribute perishes, the subject also disintegrates, with the destruction of the attribute, karma, the subject, the soul, will also perish.[57] It is in buddhi that karma remains. This seems to be inconsistent with what has been mentioned earlier that māyā is the bearer of karma. It is, however, only by figure of speech that māyā is said to be the bearer of karma; and it is buddhi that is the actual bearer of karma.[58]

Ahaṇkāra, having rajas as its predominating guṇa, is admirably fitted to fulfil the function assigned to it of determining to decide the nature of an object in the field of perception. The further process

[53] S.P., v. 41.
[54] S.P., v. 43; S.J.S., 11, vv. 58-60.
[55] S.J. Pā., p. 188.
[56] Ibid., p. 190.
[57] Ibid.
[58] S.S.P., pp. 62-64.

of determining the object perceived is accomplished by buddhi. Some consider the two processes as the same, and therefore maintain that one tattva is all that is required for the purpose. There is, however, an important distinction between the two stages. In the first, there is more a sense of the self as making bold to determine the object; in the next, there is purely the determination of the object; in the former again, rajas is the predominating guṅa, and in the latter, sattva is supreme. As the two processes are thus essentially different, one karaṇa will not suffice for their fulfilment.[59]

Along similar lines of reasoning as noted above, the tattva of citta is sought to be ruled out, and manas is considered to suffice for the processes of saṅkalpa and vikalpa, which are stages in perception. In the former, an object is perceived, and with past experience to bear on it, it is thought to be some particular object; in the latter, there is doubt as to whether the object is what it was thought to be or something else. It is contended that as saṅkalpa is due to impressions of past experience, and vikalpa, due to indeterminate perception, the basic difference between the two processes call for separate tattvas.

Jñāna and karma indriyās :

The two sets of jñāna and karma indriyās are required, for though jñāna and karma saktis are the same in nature, they differ in having different functions to fulfil, which need different organs.

Some contend that it is needless to have both the external senses and the antahkaraṇas. Neither group is superfluous. The external senses function only in the present; the inner karaṇas function not merely in the present, but also in the past and future. Moreover, in the case of handicapped persons, such as the blind and deaf, the inner organs are an aid.[60]

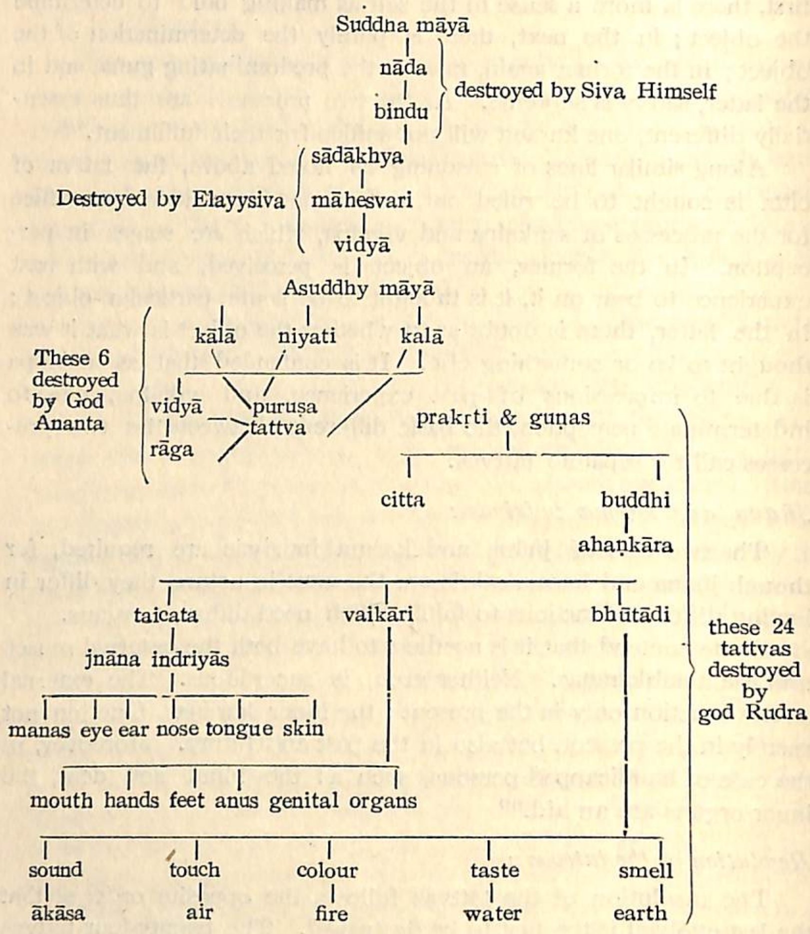
Resolution of the tattvas :

The resolution of the tattvas follows the opposite order so that the last evolved is the first to be destroyed. The twenty-four tattvas that arise from prakṛti are destroyed by god Rudra; the six tattvas which arise from asuddha māyā and which are above prakṛti are destroyed by god Ananta; the suddha tattvas of vidyā, māhēsvari and sādākhya by Elayasiva; and bindu and nāda, by Siva Himself. The lesser gods who carry out certain stages of the process of resolu-

[59] S.J.B. Mā., p. 177. [60] S.J. Pā., p. 209.

tion dwell in the different siva tattvas. Siva being above tattvas, does not reside in any of them. The figure showing the resolution of the tattvas is based on S.J.S., 11. v. 72.

Resolution of the tattvas.



The three malas :

are māyā, āṇava and karma.

Māyā :

Māyā exists beginninglessly in connection with the soul in the same way as āṇava and karma.[61] It is considered a fetter for the

[61] S.P., v. 25.

soul because when the soul is extricated from its state of sleep at the termination of world-rest, the soul enters a body formed of māyā, as it would a prison house, and finds itself encompassed by a host of objects that seductively invite it to become one with them. The tattvas out of which the body is formed support the allurements of the outer things. Māyā thus causes the soul to be disturbed through excitement of desire or aversion, joy or sorrow, compels the soul to come under the law of karma, and delivers it to transmigration. Thus it is plain that māyā is the fetter which afflicts the soul in the most direct way and is found and known by the soul earlier than karma and āṇava.[62]

Āṇava :

Āṇava is yet another fetter for the soul, as the ignorance that the souls experience is due to āṇava. Some admit the existence of karma and māyā, but deny that of āṇava. Without āṇava, it is impossible to explain how even in conjunction with the tattvas, the soul attains knowledge only of the external world, and not of itself or God, and when the tattvas depart from the soul (as in the kēvala avasthā) still it is not possible for the soul to know itself. This ignorance is due to āṇava.[63] To the Siddhāntin, ignorance is not negative like the absence of knowledge. It is something positive, and it is one of the malas.[64] Neither is it a mere attribute of the soul; for if it were, when divine grace which can destroy it appears, then the attribute āṇava and its substrate, the soul, would be destroyed.[65] There is divided opinion among Siddhāntins as to whether āṇava is present in the soul in the state of mukti. Some hold that when the soul discards its body for ever, then āṇava also departs, leaving the soul without blemish. Others hold that even in mukti, āṇava is in union with the soul. If this should be so, the question arises, how mukti would be possible for a soul not freed from āṇava. The reply given is that in mukti, the āṇava that continues its endless existence has its power destroyed, and as darkness is covered by light, so is āṇava rendered impotent in mukti by the grace of Siva.[66]

Karma :

Karma is not proved to be non-existent by all the arguments of the Lōkāyata. The objections raised by him against the existence

[62] D.C.S., p. 153.
[63] S.P., v. 35.
[64] S.P., v. 32.
[65] F.D.G., 11. 7.
[66] S.P., v. 88.

of karma is that wealth and pleasures enjoyed by man are due to his own industry, and not to any such thing as karma. The Siddhāntin points out that this assumption does not explain such facts as that sometimes even the most indolent roll in luxury. By karma is meant the acts of the soul in its embodied state.[67] These acts may be either good or bad; and consequently karma is of two kinds, good and bad. Good karma consists of the good done to all sentient creatures, and bad karma consists of the harm done to them.[68] The two kinds of karma are created by the words, thoughts and deeds of the soul.[69] The two karmas constitute the merit and demerit of souls, yielding the two fruits of pleasure and pain.[70] Pleasures and pains may be divided into ādhibhautika, or the comforts and discomforts caused by the elements of nature, ādhyātmika, or the gains and losses caused by intelligent beings; and ādhidaivika or the rewards and retributions meted out by chance.[71]

There is never an experience of the soul which is not the result of its past karma. The soul cannot escape its karma; further neither can good karma cancel the bad, nor the bad cancel the good.[72] Even the desires and aversions which the soul has for its past experiences as well as the conceit of 'I' contribute to karma.[73] Moreover, it is impossible to act without giving rise to other acts. As the fruits of the soil give us food for present use, and seed for future use, so our acts besides constituting our present experiences, also constitute the basis for future ones.[74]

Relationship between the three malas:

The malas considered above are inter-related. They are all in beginningless union with the soul as the husk, the bran and the shoot exist together in paddy. Āṇava is considered the mūla (root) mala as it is owing to ignorance that desire arises, and this leads to embodiment and this to action. It is more the logical ground of the other two malas than a temporal cause; for the Siddhāntin's assumption that they are beginningless rules out any such enquiry as to which of them came into being before the others. Karma is said to be the cause of the body with which the soul unites; yet on

[67] S.J.S., 11. v. 10.
[68] S.J.S., 11. v. 13.
[69] S.P., vv. 28; 31.
[70] S.P., v. 28.
[71] S.P., v, 29.
[72] S.P., vv. 29-31.
[73] S.J.S., 11. vv 11; 12.
[74] Ibid.

closer enquiry, it is found that the attempt to ascertain whether karma or māyā attached itself to the soul first is as futile as the attempt to determine whether the palmyra or the seed came first. Of the three malas in association with the soul, māyā and karma are said to appear and disappear, whereas āṇava unfailingly continues.[75] One should not be misled into thinking that māyā and karma have a beginning. What is meant is that while āṇava uninterruptedly exercises its function of concealment, without being hindered from doing so even during the time of world-destruction, karma differs even as māyā in that, although ever standing in association with souls, it enters into activity, not during the time of the general world-repose, but only during the time of the world preservation, when all the commission of deeds and consumption of the fruits of the deeds take place.[76]

God's supremacy and the three malas :

The Siddhāntin who at all times maintains that God is supreme and that His power is absolute, is careful to emphasise that the three malas of āṇava, māyā and karma are subject to Him. Of these, māyā and karma are, as it were, His tools with which He works to realise His cherished aim of releasing souls from their bondage. Though āṇava cannot be reckoned a tool in the hands of Siva, it is yet subject to His power. Of the various features pointed out as indicating the power of Siva over āṇava, the ones most noteworthy are as follows :

(*i*) Siva is in no way affected by āṇava, though He and āṇava co-exist in the soul.[77] He is unchanging and His intelligence can be neither diminished nor augmented by anything. He remains as unaffected by āṇava as the sun remains unaffected by the umbrella which we open. The umbrella does not hide the sun, but only us who open the umbrella. Similarly, āṇava does not hide Siva, but only the knowing capacity of the soul.[78]

(*ii*) Though āṇava in no way affects Siva, yet Siva affects āṇava. He is the lord of it, and has such great power over it that He can free souls from it.

(*iii*) One may think that as the cosmic processes take place on account of mala, what induces Siva to function is āṇava. However, we need not see in this a dependence of Siva on āṇava, or His

[75] S.P., vv. 25–28 ; 35–36.
[76] D.C.S., p. 115.
[77] F.D.G., 11. 4.
[78] D.C.S., p. 112.

being influenced by it ; for there is still room to think that Siva thus functions out of His free will. The postulation of a period of world-rest during which Siva does not work upon āṇava mala gives room for the assumption that the working of Siva upon it is affected by nothing other than His own will. It is His free will in the interests of souls that makes Him influence āṇava.[79]

Similarly with regard to karma also, God is supreme. In fact from maintaining that karma is most amenable to God's will the Siddhāntin takes a step in advance in venturing to say that it is God's will itself. The scriptures constitute God's word, and in them, Siva lays down what are to be regarded as virtuous acts.[80] As a king rewards those who honour and obey His laws, and punishes those who do otherwise, so Siva expresses pleasure or displeasure by rewarding or punishing souls respectively. The suffering and enjoyment meted out to souls by God are the two kinds of physic administered by the Supreme Physician for the removal of mala. The meting out of punishment need not be contrary to the nature of God, for as mentioned earlier, it is in order to remove mala. Siva makes souls eat karma in order that they may get freedom.[81] Thus karma being an expression of Siva's will, it cannot possibly stand in his way. Māyā too acknowledges the power of Siva, since being non-intelligent and inert, it cannot function in any respect without the aid of God.

[79] Ibid., p. 113. [80] S.J.S., 11. vv. 23 ; 30. [81] Ibid., 11. vv. 31–33 ; 34.

CHAPTER X

THE MALA-FETTERED SOUL

The mala-fettered soul in the kēvala avasthā :

THE soul is one of the three eternal padarthas of this system. Its being eternal precludes the questions of its origin as well as of its original state. We find it subject to the endless cyclic cosmic changes of creation, preservation and destruction. This last stage in which the soul rests, and has before it the prospect of renewing its activity, seems the best point at which to commence a study of the nature of the soul.

Aloof from God and the world, and without embodiment, the soul is, as it were, in a swoon. It is unable to perceive, think, desire, choose and act. Its condition is worsened by its association with āṇava, an impurity that envelops it and mars its bright nature, as verdigris covers copper and dims its lustrous aspect. Āṇava which brings darkness and ignorance, overcomes the light and intelligence of the soul. Association with this mala or impurity deteriorates the nature of the soul, as association with the hunters deteriorates the nature of the prince. Well might Siva say to the soul, 'You have become like one of the hunters.' In addition to these handicaps, there is the debit factor of its karma that overshadows the existence of the soul. In its past life, the soul has done certain actions, the consequences of which, remain to be reaped in the future that lies before it.

The alternative prospects before the soul :

In the future before the soul, it can choose either the easy way of yielding to its craving for worldly enjoyment and therein find satisfaction ; or the hard way of overcoming its impulses, scorning the world and looking to God for satisfaction. The easier path is seemingly pleasant ; the line of least resistance of yielding to impulses, brings pleasure in its wake. However, this way of life is not without a shadow. The scheme of things is such that such indulgence, though pleasant at the time, brings a day of reckoning with sad consequences. The soul gets involved in endlessly passing on from one life to another, paying in hard terms for the pleasures it has sought. The hard path of foregoing pleasurable experiences,

though offering no immediate satisfaction, is what finally leads to abiding bliss. It lifts the soul to higher planes of mental and spiritual conquests. The soul that once fell a prey to the lusts of the flesh is now victor over these tendencies. The world that once appeared attractive is seen now in its true light as delusive māyā. The soul begins to see that the material world cannot satisfy it because its own nature is of a higher calibre than that of the world. It is intelligence and spirit; and in being these, it is opposed in nature to the world. At this stage, its feeling after something higher meets with the Lord Himself. In the form of a guru, He fills the soul with siva-jñāna. Endowed with this divine wisdom and altering its conduct accordingly, it becomes a jīvanmukta. In seeking the Lord and the company of other jīvanmuktas, the soul finds that these joys far surpass anything it has known before. These are joys that lift the spirit; these are joys that abide with the soul. After a certain period of the jīvanmukta life, the soul attains its final release. In this state, its happiness is beyond measure. Living in fellowship with the Lord that sought it, its bliss knows no end.

From bondage to freedom—the three states :

In the course of striving towards and attaining this goal, the soul has to travel through the three stages of kēvala, sakala and suddha. Emerging from the kēvala state with the heavy burden of karma and the blinding fetter of āṇava, it enters the sakala state, where it not only experiences the practical effects of these two malas (āṇava, karma), but it also encounters the difficulties pertaining to the new stage. The various products of māyā, the third mala, are here present in their rich variety. To the soul under the spell of āṇava, these seem attractive. They incite the soul's emotive and conative powers, so that the soul being drawn by them, pursues them and secures them. Thus under the blinding effects of āṇava, it sees the world in false colours and leads a restless life in pursuit of the gaudy trifles.

In addition to being thus defrauded, its pursuit after the deceptive world entails certain results. The law of karma requires that evil actions should incur penalty. The soul already had a load of karma when it left the kēvala state. With fresh karma being incurred in the sakala state, the burden of this commodity grows beyond reckoning. To reap the fruits of the accumulated karma, the soul has to pass on from one life to another, taking on the bodies due to it

according to its karma. This process of transmigration and this stage of sakala or saṃsāra, make the soul weary.

'Grass was I, shrub was I, worm, tree,
Full many a kind of beast, bird, snake,'

says Māṇikkavāsagar enumerating his countless embodiments, and gives expression to his feelings saying,

'In every species born, weary I've grown, great Lord!'

There are, however, encouraging factors in the sakala state. When weary with transmigration and depressed with disillusionment of the world, the soul seeks refuge beyond these, the grace of God endows it with siva-jñāna. God now appearing as a guru, turns its mind to spiritual ends that will give it the refreshment that wordly things failed to give. When following the lead of the guru, the soul attains the jīvanmukta state, God ends the painful delusive births. With karma thus curtailed, the soul attains the suddha state. Here, freed from the influence of āṇava and redeemed from the haunting karma, the soul finds fulfilment of its nature at the pure spiritual level. Freed from fetters, free for self-expression, it enjoys the bliss of fellowship with the Great Spirit.

The grace of God :

In passing from one to the other of these stages, the soul is said to pass from 'iruḷ' or darkness in the kēvala avasthā to 'maruḷ' or confusion in the sakala avasthā, and from thence to 'aruḷ' or grace in the suddha avasthā. The iruḷ of the first stage is caused by āṇava. The maruḷ of the next stage is due to the soul finding itself between evil on one side and good on the other; on the one side is āṇava, whose influence is to keep the soul ignorant and impoverished; and on the other, is the influence of God, His grace which enlightens and enriches. In the last state, the soul is pure because the grace of God overcomes the evil of āṇava. Thus in going through these states, it is found that āṇava is the cause of evil, and the grace of God is what overcomes the evil. It has, therefore, been aptly said, 'The remedy for āṇava is aruḷ'.

Means of realising freedom :

The soul, which is utterly helpless and desolate in the kēvala state, cannot avail itself of the rich prospect before it by its own efforts. Its requirements are many and varied; it needs a body that will enable it to act; it needs instruments of knowledge to use its

powers of cognition; it needs the world to serve as a platform for its activity. It is in perpetual need of God; it needs Him to end its state of isolation, inaction and ignorance; it needs Him to offer it the opportunities to choose and will; it needs Him through all its long journey of transmigration; and it needs Him to obtain the spiritual advancement that leads to release.

God helps abundantly :

In meeting these manifold needs, God helps the soul beyond measure. Even before the soul knows itself and its wants, Siva entertains within Himself the desire to help souls. Siva, the God of love, is all-sufficing for the soul; it is through Him that the soul knows itself and its state of wretchedness; it is through Him that it desires and seeks release from misery; it is through the power and purity of His grace that the soul wins freedom from the bondage caused by the evil potency of āṇava; it is through Him that it attains its true nature and the consequent bliss of being at His feet.

CHAPTER XI

THE FREEING OF THE MALA-FETTERED SOUL

The soul's plight and Siva's love :

SIVA, the omniscient Great Spirit, discerns the true nature of the soul in spite of it seeming to be different from what it is. Beyond the veil of impurity, He sees the soul as a spiritual being. That it should be so transformed as to appear other than what it is actually, is highly regrettable. With this transformation, the soul has lost its radiant splendour as a pure spiritual entity. The impurity enveloping it is drawing the soul to the level of mere dross. What the soul might be without this drag on it, is best known to Siva. The thought fills Him with concern for the welfare of the soul. Moved to compassion because of His love, He determines to save the soul. Thus the love of God, which commiserates the sad plight of the soul, brings forward the question of redeeming the soul.

Causes of the soul's plight :

The eternal soul is in beginningless union with āṇava. As in the case of rice, it is not known when the husk covered it, so in the case of the soul, it is not known when āṇava began to envelop it. Encrusted by impurity, the soul sinks in the depths of ignorance, which prevents it from knowing its true status as a spiritual being.

A further hardship for the soul is that overhanging its existence and accompanying it as a man's shadow follows him, is its karma. Man seems to be hedged in on all sides by karma ; he seems to ' live, move, and have his being ' in karma. The reason for this is that he cannot act or perform any deed, good or bad, without adding to the store of his karma, which consists of the merits and demerits of his deeds. The comprehensive karma is of three varieties.[1] Sañcita karma consists of the past deeds of the soul. The soul will have to reap the reward for the merits, and the penalty for the demerits of its past actions in the present and in the future. The fruits of past actions being reaped in the present constitute prārabdha karma ; those due to be reaped in the future constitute agāmia karma. In reaping the

[1] S.J.S., II. v. 39.

fruits of deeds, whether in the present or future, the soul again performs either good or bad deeds. The fruits of these will also have to be reaped. Thus karma implicates man in an endless chain of doing to reap consequences, which doing incurs more consequences, which have to be reaped and so on *ad infinitum*. Karma appears to be coterminus with the eternal existence of the soul.

Remedy for the soul's plight :

The soul needs to extricate itself from the tyranny of āṇava and karma, for such liberation will give scope for expression of its true nature. To overcome āṇava and the ignorance caused by it, the soul needs to match against them the three levels of knowledge, namely, pāsa-jñāna pasu-jñāna and pati-jñāna.[2] The first variety gives the soul the knowledge that the world, which seems attractive, is the non-intelligent delusive māyā, whose joys fleet away leaving pain behind. The second kind enables the soul to contrast its own spiritual intelligence with the world, which is non-intelligent matter. The third variety will help the soul to know God, the Supreme Spirit in seeking whom, the soul not only turns its back on the world, but also finds the highest expression of itself. In order to attain knowledge and to liquidate karma, the soul needs to enter into activity. Activity, by offering experience, makes for knowledge. Through activity, karma is both accumulated and cancelled. For the purpose of acting, the soul needs to become embodied. When through action and knowledge, the soul finally frees itself from the limiting influences of āṇava and karma and comes under the uplifting influence of Siva, it enters the jīvanmukta and suddha states, where it has opportunity to express itself at the spiritual level.

The soul being helpless, cannot by itself attain salvation. Siva alone, who has the power over āṇava and karma, and who can inspire the soul to attain its highest fulfilment, can help in the matter. Yet if He bore the whole responsibility, the soul would remain passive in the process of its salvation. In view of these considerations, Siva helps the soul to help itself and reserves for Himself those activities which are beyond the powers of the soul.

Problems involved :

The matter of the salvation of the soul brings up certain major problems. Chief among these is that of Siva coming into contact

[2] S.J.S., VIII. v. 27.

with souls and the world. The next problem is with regard to how respite can be given to souls subject to the continuous chain of karma and transmigration. The last problem is how souls can emerge from the above-mentioned continuous chain of karma and transmigration. These problems may now be considered.

Problem 1.

Siva's act of love must necessarily bring Him into contact with the world and souls, if He is to redeem the latter, using the former as an instrument for their redemption. Siva's coming into contact with the world and souls constitutes a problem because Siva is pure spirit and the world is non-intelligent matter. How can what is pure act on what is not pure, without compromising its purity? Siva's unchanging nature is one of His attributes as the Supreme Divine Being. In His operating on the universe, the question arises of how, without dispelling His immutability, He can bring about changes in the world. A similar question arises in the matter of God coming into contact with souls as, though they are intelligent spirits, they are subject to births and deaths.

The solution to this problem is offered by God's sakti, or energy characterised by cognition, conation and emotion. As cognition, it pervades the universe, making for the omniscience of God; as conation, it is either the immediate or remote cause of every event in the universe; and as emotion, it is the love of Siva, which is the cause of the salvation of souls and the motive power for the history of the world. Acting as an intermediary, sakti performs Siva's functions in relation to souls and the world. Parā sakti divides into sṛṣṭi, sthiti, saṃhāra, tirobhāva and anugraha saktis; the first three of which bring about the creation, preservation and destruction of the world; and the last two of which bring about the concealment and enlightenment of souls.[3]

Problem 2.

The next problem is of how the soul can be enabled to undergo endless births and deaths, without giving way under the strain. The solution lies in making the soul's period of activity alternate with periods of rest. The world which is preserved for the souls to act, is destroyed periodically for the souls to rest.

[3] S. P., v. 2.

Problem 3.

What hope is there of the soul emerging out of karma which appears a closed circle, and from transmigration, for which, there seems no end ? To end transmigration, it is necessary to deal with karma as it is this that brings about that. The jīvanmukta acts as if he were merely the medium through which Siva acts ; for this reason, he does not heap karma for the future. Of his past karma, some has to be reaped in the future and the rest in the present. Owing to Siva's remission, the karma that has to be reaped in the future is cancelled and with it the future births. There now remains the karma that has to be liquidated in this present life. This explains why the jīvanmuktas continue to live even after obtaining release. When this karma is wiped out, the soul goes through the death, which leads not to another birth but to release.[4]

The three avasthās :

The soul, in the course of its redemption, traverses the three stages of kēvala, sakala and suddha. In kēvala, which is brought about by world destruction, the soul is devoid of any characteristic mark, being without a body ; of intelligence, being without the vidyā tattvas ; and of guṇas, being without rāga and other tattvas. Being without activity, it is no agent, and has no experience of the world. Eternal and pervasive, it is united with mala.[5] This avasthā which is reached by the soul when the world is destroyed, endures until the time of regeneration. This oft-recurring state of kēvala, however, does not wipe out the merits and the demerits of its past. With these being conserved, and with being rested, the soul continues its career from where it was last discontinued.[6] The suddha state will be dealt with in the chapter entitled ' Release ' ; The sakala is dealt with below.

The sakala avasthā :

1. Embodiment of the soul

Before the soul enters the sakala avasthā, the world in which it is to have experience is made ready for it. Taking on the body earned by its karma, the soul enters the world. The body is a means to an end ; for in serving as the medium for the expression of the cognitive, emotive and conative powers of the soul, it pro-

[4] S.J.S., VIII. vv. 10, 16, 17 ; S.J.S., X. v. 6 ; L.P.S.S.P., p. 140.
[5] S.J.S., IV. v. 38 ; S.P., v. 33. [6] D.C.S., pp. 212-213.

motes the salvation of the soul.[7] The different organs of the body are useful to the soul in different ways. The karma indriyas of mouth, hands, feet, anus and genitals are for the different bodily functions. The antaḥkaraṇas are as useful to the soul as ministers to a king ; and as these acquaint the king with the situation in the country, so the antahkaraṇas induce consciousness in the soul, which because of its union with āṇava, is unconscious.[8] In conjunction with citta, the soul becomes aware of sensations ; with manas, it doubts ; with ahaṅkāra, it resolves to determine the object perceived ; and with buddhi, it decides rightly. The jñāna indriyas of ear, skin, eye, tongue and nose experience the qualities of objects.[9] As a lamp functions only when its accessories of wick, oil, etc., are present, so the intelligence of the soul will work only when these tattvas are present.[10]

The body taken on by the soul is like the microcosm within the world, which is the macrocosm. The body serves as the most suitable instrument for experiencing the world, for the two harmonise well. This necessarily follows from the fact that both the body and world are made from the same substrate. As an example of such harmony between the body and the world, it may be noted that the five elements help the soul to have experience of the sense objects. Thus, ākāsa helps the ear in its awareness of sound ; fire helps the eye to perceive form, etc.[11]

2. *Characteristics of the soul in sakala*

(*a*) In this period, the soul by means of suffering is made fit for release. As the valuable metal of gold has to undergo many a refining process, in order to be cleansed of dross, so the soul, which is a spiritual being, has to undergo many a painful process of cleansing ere it can be freed of āṇava.

(*b*) Though intelligent, the soul cannot dispense with instruments of cognition. Likewise, for the expression of its desiring, knowing and acting capacities, it needs a body.

(*c*) The soul in kēvala came under the influence of āṇava. In sakala, as a crystal reflects objects in the neighbourhood, so the soul, in its worldly setting, reflects worldliness.[12] Later, when in the same

[7] S.J.S., II. v. 51. [8] S.J.B., IV.
[9] Uv., vv. 12-14 ; S.P., v. 44 ; S.J.S., II. v. 61.
[10] S.P., v. 37. [11] Uv., vv. 15-16. [12] S.P., v. 59.

state, it comes under the influence of Siva, it begins to be affected by His influence as well. The soul thus assimilates whatever influence plays on it. When, therefore, the soul in the sakala state comes into contact with God, it finds itself between two opposite influences; on the one hand, is the influence of the world; and on the other, that of Siva. The soul, in this predicament, earns the description of 'sadasat'. By this is meant that it has the qualities both of sat and asat, that is, of spirit and of matter.

(*d*) Of the three states which the soul experiences, it is the sakala state which creates for it conflict of mind; for it is here that it feels the opposite influences of the three malas on the one hand, and of Siva on the other. In kēvala and suddha, however, such conflict is absent, as in the former, āṇava is the sole influence, and in suddha, Siva is the sole influence. Though in the suddha state, temptations may assail the jīvanmukta, they do not have the intensity that they had in the sakala.

(*e*) From easily yielding to temptations to becoming adamant against them, is the transformation that the soul undergoes during sakala; hence, this period is marked by mental and spiritual advancement of the soul.

3. *Stages of progress in sakala*

The numerous stages of progress may be broadly classified as: [13]

(*a*) The negative phase: in which the soul in order to reject the world, has to learn that the world is asat, that is transient and non-spiritual. This knowledge is 'Pāsa-jñāna' or knowledge of matter. The instruments of knowledge, in this case, are in keeping with the nature of the object learned; they are the tattvas or evolutes that arise from māyā.

(*b*) The period of transition: Failing to find its satisfaction in the world, the soul, through 'pasu-jñāna' or knowledge of the soul, becomes conscious of the grace of God within it. With God on one side and the world on the other, and feeling the influence of both, the soul is 'sadasat', that is spiritual and material at the same time.

(*c*) The positive stage: in which with the hindrances removed, the soul is able to obtain 'pati-jñāna' or knowledge of God with the help of which, the soul prepares itself for the next stage of release.

[13] S.J.S., IX. v. 2.

These stages may now be considered in detail:

(*a*) *The period of pāsa-jñāna—the soul is asat.*

The soul which in kēvala was subject to āṇava, now comes under the domination of māyā and karma as well. The practical effect of āṇava is enhanced at this stage; for in addition to the soul being prevented from knowing itself as in kēvala, it is debarred from knowing the world as it is. Seeing the objects of the world in false colours, the soul attempts to secure them. In doing so, it gives a fresh lease of activity to karma, which in kēvala was quiescent. Worldly enjoyment and the haughty sense of 'I' due to agency, make the soul lose itself in the world.

Embodiments:

To reap the fruit of deeds, the soul has to renew its embodiments. As karma has been caused by the body going into action, so this action or karma determines the kind of body that the soul should next take. Thus karma and body interact on each other.[14] Some schools deny that living creatures take different kinds of bodies in transmigrating. Their contention is that living beings go from birth to birth at the same level as their particular species, so that, for example, human beings in transmigrating take on different bodies of the human species. The Siddhāntin refutes this view and points out the necessity for change of body in accordance with karma. The example given to prove his point is that if a soul has earned the pleasures of the gods, it cannot experience these in the form of a man.[15] Thus the need for embodiments having to range through different species is explained by wide differences in karma. Some schools deny that embodiments range through different species on the ground that such variations are contrary to nature. The Siddhāntin replies that such entourage through different species by any living being is both possible and common in nature as, e.g., worms becoming winged creatures.[16]

The births that are possible in transmigration are manifold and diverse. The placenta-born, the egg-born, the soil-born and the sweat-born with their sub-species number eighty-four lakhs.[17] In working out the law of karma, the soul need not take every form of embodiment. If bad deeds merit, not the next lower species, but

[14] S.J.S., II. v. 10.
[15] Ibid., II. vv. 41-42.
[16] Ibid., II. v. 43.
[17] S.P., v. 47.

one even further down, then the soul is doomed to sink thus far. Sometimes, due to great store of evil, it may lie heavy like a stone before transmigrating further.[18] When good deeds predominate, the soul may skip certain levels and ascend high in the scale of birth. The highest birth is the human birth. The difficulty of attaining it is stressed by comparing the man who has attained it after migrating through lower stages of birth to one who has swum the ocean with his own hands.[19] Similarly, among human births, there is a long series ranging from the lowest level, which is that of savages, to the highest, which is that of the Saiva Siddhāntin.[20] For the Saiva Siddhāntin, the present birth is the last. There is no more transmigration for him. Siva gives him release in one life time. Siva is able to do this because, He is omniscient, eternal and full of grace.[21] The soul, in spite of passing from birth to birth, does not lose its identity.[22]

(b) The period of pasu-jñāna—the soul is sadasat.

Learning through wearisome transmigration that the world offers no satisfaction, the soul begins to see that it is the spiritual pursuit that is satisfying for it. Having experienced both the world and siva-sakti, the soul chooses the latter.

(c) The period of siva-jñāna—the soul is sat.

This stage is characterised by a new goal to be attained; a new means of attaining it; and a new path for reaching the goal. The new goal is Siva; the new instrument is siva-jñāna; and the new path is jñāna mārga. Intent on the spiritual goal, the soul finds that the tattvas useful for learning about the world, are a hindrance in its new pursuit. The material tattvas that focussed the soul's affection on the world, now withdraw; so that, with siva-jñāna as instrument of knowledge, the soul may enter jñāna mārga and attain Siva. Siva-sakti as siva-jñāna helps the soul to learn about Pati, hence, it is known also as 'Pati-jñāna'. The Supreme, being beyond the reach of material tattvas, can be had by no other means than divine grace.[23] As the eye standing between the object and the soul, enables this to know that, so divine grace, standing between God

[18] S.J.S., II. v. 37.
[19] Ibid., II. v. 89.
[20] Ibid., II. v. 91.
[21] Ibid., VIII. vv. 16-17.
[22] Ibid., II. v. 38.
[23] F.D.G., VII. v. 9.

and the soul, enables the one to know the other.[24] Hence, as bearers of the fire-brand hold it forth and stand behind it, so should the soul desiring to see Siva give a prominent place to divine grace and stand behind it.[25] As brightness cannot exist without its source, the sun, so divine grace does not exist without God ; and as the bright rays dispelling darkness reveal the sun, so grace dispelling mala leads the soul to Siva.[26]

If the chain of births is to be snapped, jñāna mārga is the only way ; for as ignorance has been the cause of delusion and misery, so it is only knowledge that can bring about enlightenment and happiness. Even meditation cannot take the place of jñāna, for meditation is possible only with the help of manas and other antaḥkaraṇas, and these tattvas, as noted already, do not take one beyond the material world. Any hope to attain Siva by meditation without the aid of karaṇas is doomed to failure, as, when the karaṇas are dispensed with, the dark state of kēvala sets in at once.[27] Though meditation and other preparatory states may be dispensed with, jñāna mārga is the one path that cannot be ruled out if Siva is to be attained. The enlightenment that dispels ignorance, the cause of bondage, is to be had only through jñāna mārga.

This path consists, as shewn above, of the three stages of pāsa-jñāna, pasu-jñāna and pati-jñāna. The first teaches about the world ; the second about the soul ; and the third about both Pati and everything else.[28] One should attain this highest level. Following this path, one should study the Saiva Siddhānta scriptures as well as the scriptures of other faiths. Such study should be done individually as well as with the guru. It is also required that in such study, one should progress through the four stages of listening, reflecting, understanding with getting doubts clarified and absorption. Light then dawns on the earnest truth-seeker making him see the soundness of his own faith, as well as the unsoundness of other faiths.[29] It will also become known that whereas all other mārgas lead to jñāna mārga, this alone leads to release. If sacrifices, penances and mantras have their values, they also have their shortcoming of stopping short of the goal ; jñāna, however, is unequalled in that it leads the seeker to the goal he seeks.[30]

[24] Ibid., VI. v. 6.
[25] Ibid., V. v. 8.
[26] S.P., vv. 74-75.
[27] Ibid., v. 86.
[28] S.J.S., IX. vv. 4-5.
[29] Ibid., VIII. vv. 22, 24.
[30] Ibid., VIII. vv. 23-27.

The Guru:

To the soul ready for pati-jñāna, appears Siva in the form of a guru. Only to souls prepared to receive Him, does Siva appear, even as the sun opens only those lotuses that are ready to bloom.[31] Appearing to immature souls, unable to perceive Him, would be futile.[32]

The Guru is indispensable as it is He alone who can illuminate the sāstras.[33] For knowing God, all the existing sciences are useless; it is God alone that can teach the soul about Himself.[34] As the crystal cannot reflect without the sun, so the soul cannot know God without His help.[35] Siva, who dwells within the soul as imperceptibly as ākāsa in water, will not be known by the soul unless He manifests Himself to it.[36] Only God can cleanse the mala-fettered soul as it is He that knows best its miserable state, even as the inmates of the house know best the ailment of the patient in the house.[37] The complete cleansing of the soul is not possible without Siva appearing as guru, as the charming away of snake poison is not possible without the aid of a charmer.[38] Further, the attempt to attain mukti with the aid of any one other than Siva is like the blind leading the blind, for the mukti that transcends all the tattvas can be reached only through the aid of Siva, who is pure cit.[39] We may now conclude that learning through Siva Himself is the *condition sine qua non* for the attainment of blessedness.[40]

Content of the Guru's teaching:

The Guru's teaching centres around the following topics:

(*a*) the soul
(*b*) God
(*c*) the duties of the soul to God and men.

The soul had previously learned about its spiritual nature. On attaining pati-jñāna, it learns about the wonderful attributes of God. It also learns from the Guru about its kinship with God, which knowledge inspires it to realise its inherent possibilities. If this growth is to be attained, the soul has to overcome the proud feeling

31 Ibid., XI. v. 8.
32 F.D.G., v. 4.
33 Ibid., v. 6.
34 S.J.S., XII. v. 6.
35 Ibid., VIII. v. 28,
36 S.J.B., VIII. sec. 2.
37 F.D.G., v. 2.
38 Ibid., v. 7.
39 Ibid., v. 9.
40 D.C.S., p. 304,

that the self is the agent of all actions. This sense of self is a serious impediment in the way of spiritual advancement. It is, therefore, important that giving up conceit, the soul should realise and acknowledge that Siva is the author of all events; for on considering the universe, it comes to be known that behind its various events, Siva is the Prime Mover. When the pride of self is given up, the soul forthwith joins the feet of Siva. The Guru, therefore, gives the important instruction, 'Consider all your actions as those of Siva.[41]

Duties to God consist in the observance of scriptural injunctions. Duties to men consist in love, sociability, courtesy, generosity, generous attitude, respect for elders. For personal character, discernment between good and evil actions and self-discipline are required. One should aim at excellence of character.[42] The merit of one's actions depend on his love for God; even if one were to follow the scriptural code of conduct, it will have no value if love for God were wanting.[43]

The soul has opened up before it new possibilities of higher spiritual attainments and closer communion with God. Inspired by these goals, it goes on steadily rising higher in spiritual life. Starting from the first rung of the ladder, as the servant of God, the soul practises caryā, the first stage of religious service consisting in external duties such as cleansing and lighting God's temples, adorning images with various garlands, praising God and attending to the needs of God's devotees. For these services, the soul is rewarded with sālōka, or dwelling in the region of God. From being a servant, the soul in the kriyā stage becomes a son, and as such renders more intimate service than before, such as invoking God's presence, serving Him with love and praise, and other acts of service still of an external type such as collecting flowers, attending to incense, light, etc., that are required for the worship of God. The reward for service of this grade is sāmīpya or dwelling near God. In the next stage of yoga, the soul becomes a friend of God and, as such, draws nearer to God than it did previously. Withdrawing its senses from attending to sense objects, it concentrates on the contemplation of Siva. It is rewarded at this stage with sārūpya, which is to have the same form as Siva.[44]

[41] S.J.B., X; S.J.S., X. 4.
[42] S.J.S., II. v. 23.
[43] Ibid., II. v. 29.
[44] Ibid., VIII. vv. 19, 21.

Sālōka, sāmīpya and sārūpa have no doubt brought the soul nearer to God; but these rewards being transient, the soul after experiencing them has to return to earth. Practices, such as pilgrimages to distant lands and dwelling in forests and caves, do not bear permanent fruit.[45] In order that religion may become more internal than is possible at even the yoga state, the soul has to make intensive use of jñāna mārga, which has been described already.

Iruvinaioppu :

When by steady and unswerving pursuit of jñāna mārga, the soul becomes confirmed in exclusively seeking things spiritual, it ascends a greater height in spiritual attainment. At this freshly gained level, the soul comes to have a new way of looking at its experiences in the world. Whereas previously it felt likes and dislikes for pleasure and pain respectively, it is now lifted above these desires and aversions. It comes to have a new sense of detachment. The restlessness involved in pursuing pleasure and evading pain has given way to a calm mind that is unperturbed by pain or pleasure. This mental state of detachment is called ' iruvinaioppu '. In the Siddhānta, it is not only actions that matter, but also desires and aversions for pleasant and unpleasant experiences. Desires and aversions play a major part in bringing about karma; therefore, to cut the chain of births, ' iruvinaioppu ' is essential.

Some superficial interpretations of iruvinaioppu are made by certain schools, who translating the term literally arrive at the meaning, ' equality of the two deeds '. One of these schools describes iruvinaioppu as equal maturation of good and bad deeds, so that the best of good deeds, such as sacrifices, and the worst of bad ones, such as murders, are ready to cancel each other, like the two Asuras, Sunda and Upasunda who for love of one woman, Tilottama, slew each other.[46] Others effecting a further refinement say that the equality in question exists between the merits and demerits which the soul has earned for the future.[47] The Siddhāntin's criticism is that there is no criterion by means of which equality in this case can be established. Moreover, no purpose is gained by attempting such equalisation. It cannot promote the fulfilment of the law of karma, as that law does not permit the good and bad to cancel each other. In opposition to these external views, the Siddhāntin propounds his fundamental view that iruvinaioppu is con-

[45] S.P., v. 30. [46] S.J.B. Mā., p. 362. [47] Ibid.

cerned with the soul's innermost sentiments ; were it not so, it would not constitute a stage leading to the release of the soul.

The five letters : Si-va-ya-na-ma.

The soul, knowing the true nature of the world, is no longer fascinated by it. However, continuing in the same environment, it is wise for the soul to safeguard itself against possible temptations. As the potter's wheel continues to move for some time even after the potter has removed his hand, as the vessel that contained asafoetida, smells of the same even after removal of the contents,[48] and as the moss gradually screens the water cleared for a time by a stone thrown into the pond,[49] so, as long as the disciple is embodied, he will be assailed by temptations. To overcome these, Siva's sacred name should be repeated according to the Guru's instructions.[50] The five syllables stand for different ideas ; thus, Si for Siva ; va for aruḷ ; ya for soul ; na for tirodhāyi ; and ma for mala. The importance of these letters is due to their conveying to the devotee the essence of the scriptural teachings about these topics. The order, Na-ma-si-va-ya, is for souls just beginning the spiritual life. This order gives precedence to the world. Saintly souls use the opposite order, Si-va-ya-na-ma, which gives the premier place to Siva and His sakti ; the soul and world come next in succession. This order is the best. Repetition of these sacred syllables, and simultaneous reflection of the troubles caused by āṇava and the bliss of attaining Siva, result in the soul rejecting the world and seeking Siva.

Malaparipāka :

Iruvinaioppu, the repetition of and reflection on the sacred syllables and other attempts of the saint to draw closer to God, weaken the grip of mala on the soul. Persistence of the soul in this direction finally brings about a stage when mala is ready to be shed. This stage is described as ' mala-paripāka ' or ' maturation of mala'.

Saktinipāta :

Simultaneously with the undermining of mala, another process takes place, which further enhances the spiritual advancement of the soul. This is ' saktinipāta ', a process in which tirodhāyi sakti, which hitherto did the work of concealment, now changes into aruḷ sakti, and, as such, does the opposite work of revealing

48 S.J.S., X. v. 6. 49 Ibid., VIII. v. 39. 50 S.P., v. 90.

truth to souls. Though 'saktinipāta' means 'descent of grace', it should not be understood that grace enters only at this stage. On the other hand, it is the sakti, tirodhāyi, that dwelt within and did the work of concealment, that now manifests itself and functions in the opposite capacity of revealing. In this role it is known as aruḷ sakti.

Jīvanmukta:

With the enlightenment obtained through aruḷ and with being established in jñāna mārga, the soul becomes a jīvanmukta by which is meant, a soul that has won release even while embodied, which, therefore, instead of being darkened by āṇava, is made resplendent by the presence of Śiva. Thus, according to the Siddhāntin, one need not wait for the hereafter to attain release. The cause of bondage being mala, release consists in destroying the potency of mala. The ignorance that was the cause of misery, gives place to the enlightenment that yields bliss. The soul is pure without blemish, and has no leaning towards anything unclean. It can perform any action except the five offices of God.[51] Its life is characterised by peace, calm, happiness, freedom and enlightenment. Rules and regulations that were once needed to keep impulses under control are now superfluous. The jīvanmukta's life is a spontaneous expression of spiritual-mindedness. As from the hands of those that fall asleep, the objects hitherto grasped tight fall off, so all the religious observances and regulations drop out of the lives of the jīvanmuktas.[52] His life is one of riotous joy. Joining the company of other jīvanmuktas, he spends his time in worship, praise, dance and song.

Such mental attainments and such spiritual expressions are explained by the fact that the malas that held the soul in their grip and which threatened to engulf him, have released their hold and withdrawn their menace. Āṇava, though existent, is ineffective, its power being broken.[53] The world is no longer a source of temptation. Karma in all its varieties is made sterile. Sañcita karma is like a roasted seed, and has its fruitfulness destroyed by the sacred look of the Guru. Āgāmi karma is dispelled like darkness before light. Prārabdha karma that lasts as long as the body lasts, ceases at death along with the body.[54] Victory over karma is due to the following reasons. The sense of 'I' in action which produces karma is, in the case of the jīvanmukta, replaced by the sense that Siva is the

[51] S.P., v. 92.
[52] S.P., v. 94
[53] Ibid., v. 88.
[54] S.J.S., VIII. v. 10.

source of all activity. Iruvinaioppu attained by the jīvanmukta roots out the desires and aversions which engender karma. Siva who has power over karma, cancels the karma that would otherwise produce further transmigration. For these reasons, the jīvanmukta has the prospect of final release.

Concluding remarks :

We are left conjecturing regarding certain points not considered by the Siddhāntin. Since souls are eternal, their numbers remain the same. There should then come a time when all souls will be redeemed. The question arises as to what happens to the three malas when redemption is completed. As they are eternal, their continuance even after their usefulness is served is assured. Regarding the form in which they continue to exist in the post-redemption stage, there is no answer in the Siddhānta.

Māyā :

When the soul's activity is over during the period of preservation, the world which is destroyed, resolves itself into its substrate and remains in that state until the next creation. It may be that as there is no further creation, māyā will continue for ever as it exists in kēvala, the period of rest.

Āṇava :

Concerning the relationship between āṇava and the soul after the attainment of release, there is difference of opinion. One view is that āṇava is eternally linked with the soul and that in release, the power of āṇava is overcome by the power of sakti. Another view is that in the jīvanmukta, the power of āṇava is overcome by arul sakti and that when the jīvanmukta sheds his body, āṇava is also shed.[55] The latter seems a more reasonable view, for this accords with the interpretation of malapāripāka as the maturation and shedding of mala.

Karma :

Karma is used in the different senses of being :

1. the good and bad deeds of the souls.
2. a law.
3. a mala.

[55] S.J.S., XI. v. 5.

The good and bad deeds done by the mind, speech and body consist of thoughts, words and deeds. They are without beginning. " Every act of creation in each succeeding aeon presupposes the existence of deeds of which the fruit has to be consumed."[56] " This mass of deeds " says Pope, " are somehow conceived of as actual objective existence."[57] Viewing karma in this light, the Siddhāntin classifies it as one of the three malas, the other two being āṇava and māyā.

Good and bad deeds come into being and cease to be. When past karma is experienced, it grows less. In view of these circumstances, it is difficult to think of how karma can be eternal. The Siddhāntin admits these changes and maintains that in spite of them, karma can be said to be eternal because in wiping off of one deed, another comes into being and thus karma is perpetuated.[58]

Karma is also spoken of as a law. It is God's law and operates in this wise that a man's virtuous actions are rewarded and his vicious ones penalised. Even the meting out of punishment is grace on God's part, for by so doing, He teaches the soul to give up evil. As parents punish their children for their benefit, so does God punish souls to teach them the right way ; and as the parents' act is a mark of love, so is God's act a mark of grace.[59] It is in the light of karma that embodiments, experiences and length of transmigration of a soul are meted out. Karma is a great regulating factor in man's life. Man's life is regularised along certain lines in view of his karma.

Karma which exercises so great a sway over man's life raises the question of how it stands with reference to God's status as the Supreme Being. The virtues that a man should acquire and the vices he should refrain from consist in the observance of the injunctions contained in the scriptures of which Siva is the source. Hence it is that the law of karma based on the scriptures is the law of God. It is also at His command that souls experience pain and pleasure.[60] By such means, He teaches souls to choose good and eschew evil, as parents approve and disapprove of their children's good and bad conduct and so train them in the right way.[61]

[56] N., p. 67.
[57] Ibid.
[58] S.J.S., II. v. 40.
[59] Ibid., II. v. 15.
[60] Ibid., II. v. 30.
[61] Ibid., II. vv. 15 ; 30 ; 31.

Siva not only starts the operation of karma, He also stops its operation. In the case of the jīvanmuktas, God uses His grace and power to make remission in the already existing karma and to prevent the accruing of fresh karma. In this way, He breaks the continuity of karma and redeems souls.

It is only when karma is concretised and spoken of as a mala that it appears independent of Siva. In view of the facts that karma keeps increasing and decreasing and Siva makes remission of karma in the case of jīvanmuktas, it seems reasonable to interpret karma mala as an impurity having no material substantiality, as in the case of an impure thought. Such an interpretation also harmonises with the Siddhāntin's view of karma as an expression of God's laws regarding good and bad contained in the scriptures. It follows from these considerations that Siva is Lord of karma in its every aspect.

It is noteworthy that the religious life of the Siddhānta is well graded from the elementary steps that are not too difficult to the advanced stages that constitute high achievement. Such grading is felt to be needed in view of souls being at different stages of spiritual advancement. Moreover, such advancement is possible only by degrees.[62] The soul has to progress through the stages of knowing the world, itself and God. As lotuses are at different stages and the sun opens only the mature ones, so are souls at different stages and Siva reveals Himself only to those mature enough to benefit by His grace.[63] The features that constitute progress in religious living are intelligent understanding of the world, soul and God, a proper sense of values, change of orientation at the different levels so that from yielding to impulses aroused by worldly objects in the early stage, an attitude of detachment is maintained in the later stage, and a change of focus so that the soul from being world-centred becomes God-centred.

The use of pleasure and pain as incentive and deterrent to action in the Siddhānta anticipates the modern psychological law of effect, according to which wrong actions are penalised and discouraged, and right responses are rewarded and established. When through the working of this law, souls learn the transient nature of the pleasures of the world they give up pursuing these pleasures and instead come to have an attitude of detachment. In the succeeding stages of spiritual learning, the incentive for progress comes from within

[62] Ibid., VIII. v. 11. [63] Ibid., XI. v. 8.

oneself. The soul has to cultivate humility and ascribe all its actions to Siva. It has also to fulfil positive duties such as e.g., the discharge of duties to siva-bhaktas and all other men, and the expressing of love towards them and Siva.[64]

The Siddhāntin's pressing forward from the mundane level to the spiritual plane is remarkable. The mile-stones on the way and the halting places in between are noted, but not accepted as goals. The Lōkāyata's goal of contentment with the pleasures of the world, the heavens attained by sacrifices and the powers attained through yoga are superseded by the Siddhānta goal of blissful fellowship with God.

[64] T.S.J.S., XII. v. 2.

CHAPTER XII

RELEASE

THAT release is possible even in this life is proved by the jīvanmukta state, in which the soul which has overcome its limitations attains spiritual purity and perfection. It enjoys communion with Siva and leads a life of bliss, worshipping God and taking delight in the company of siva-bhaktas. Such a state is possible because the ignorance and misery caused by āṇava have been terminated; and in their place, the enlightened soul attains Siva and bliss. The soul in which āṇava is rendered ineffective, is as sure of release even as when the swing is cut, the man who has been swinging lands on the ground. When grace cuts the power of āṇava which kept man swirling in saṁsāra, the soul reaches the feet of Siva. When its present life closes, it awakes to find itself in the final state, which knows no end.

Release or the suddha avasthā is, as the name indicates, the pure state towards which the soul has been striving with the aid of God. It is also known by the names of mukti and siva mukti. This is an even higher state than the jīvanmukta state, as the soul exists here without the body and the malas.[1] Cleansed of these impurities, the soul has union with God and experiences bliss. It continues in this happy condition through all eternity.

Regarding this important state of release, the Siddhāntin stresses certain fundamental principles in contradistinction from those of other schools. From the differentiation thus made, it is manifest that the Siddhānta view of mukti has certain high merits not present in the views criticised by him. The important aspects of the suddha avasthā as conceived by the Siddhāntin may be briefly noted at this point before considering the controversies to which they have given rise. This state is characterised by the absence of māyā, karma and āṇava, which impurities made for bondage. Freed of these malas, the soul, now pure, enjoys eternally the bliss of communing with God. This deep communion of the soul with God dispels not the integrity of either; it is a union of two in one. There is no room for confusion between God and soul. God is the source of bliss; and the soul, the enjoyer of the same.

[1] S.J.S., XI. vv. 3, 6.

The Siddhāntin's attitude towards the mukti of other schools :

The Siddhāntin finds that the concepts of mukti held by other schools differ from his in many important respects. He explains this difference as due to other schools being at different stages in transmigration. Some are further away from the goal than others. Those in the forefront somewhat approach his position, which is the 'end of ends'.

According to the level attained in the process of transmigration, is the level of knowledge gained. Knowledge unfolds itself in the order of: pāsa-jñāna, pasu-jñāna and pati-jñāna (i.e. knowledge of matter, soul, God). Corresponding to these grades of knowledge, there are grades of mukti. Those who have attained only pāsa-jñāna are capable of thinking of mukti in terms of pāsa or matter, These constitute materialistic ideas of mukti. The Lōkāyata idea of mukti is an example of this. Reality for him is only matter; his mukti, therefore, comprises eating, drinking and being merry. Those who go higher attain pasu-jñāna, which gives knowledge of the soul. At this level, mukti is thought of in terms of the soul. Thus the Mīmāmsaka view of mukti, which is in terms of the soul, consists of the enjoyments that the soul has in various heavens. Pati-jñāna or knowledge of God has various stages. Unless the highest stage is reached there is inevitable confusion between God and the soul. As an illustration of this truth is the Sivasamavādin's view that in mukti, God and soul have equal status. The souls who attain lower levels of mukti are 'aparamuktas'. Their release is transient. Thus the souls who attain the mukti of the Mīmāmsa school, have experience of mukti no doubt, but they have to resume the chain of births after their reward has been reaped. The highest level of jñāna alone can lead to paramukti. Those who attain this mukti are 'paramuktas', who experience 'sāyuccyam' or blissful union with God.[2]

Points of contention :

With these circumstances that make for disparity between different schools of thought, there is necessarily controversy between the Siddhāntin and other schools regarding the conception of mukti as well as of other points noted so far. The controversy regarding mukti centres around certain crucial points. The denial of the soul,

[2] Ibid., VIII. vv. 18 ; 22-24.

the denial of God, the use of inferior means of salvation such as sacrifices, the equalising of God and soul, the denial of other realities besides God are some of the main features characterising inferior views of mukti, which give rise to controversy with the Siddhānta view. The denial of the soul results in the view that mukti consists in the body resolving itself into its component elements. The denial of God makes salvation lop-sided with excluding God's participation in the process. Inferior means of salvation yield only transient muktis. The failure to realise that God is supreme in the universe results in the view that in mukti God and soul are equal. The view, that there is only God makes mukti consist in the phenomenal soul merging in God. This robs both God and soul of their integral nature and the attributes deriving from it.

The stiff conflict which the Siddhāntin has with those putting forward such views, the assurance with which he deals with the situation and the rigour with which he refuses to compromise his views, may now be considered. The schools with which the Siddhāntin disagrees regarding mukti, and which are grouped according to classification of them with reference to his position, are as follows : the outermost schools of Lōkāyata, Buddhism and Jainism ; the outer schools of Sāṅkhya, Mīmāmsa, Ēkātmavāda (Vedānta), and Pāñcarātra (Vaiṣṇavism) ; the inner schools of Pāsupata and Aikkya-vāda ; and the innermost schools of Sivasama-vāda, Bhēda-vāda, Pāṣāṇavāda, Īsvara-avikāravāda and Pariṇāmavāda.

The Lōkāyata :

'Lōka' means 'world'. The Lōkāyata view is the materialistic conception that this perceptible world is the entire reality. Spiritual things that are spoken of are a myth. The mukti based on this philosophy of the universe, is the opposite of the Siddhānta view. Whereas to the Lōkāyata, mukti consists in the enjoyment of the senses, to the Siddhanta, mukti is a spiritual experience, for participation in which the soul needs to be cleansed of every taint of sense-attachment and illumined by divine grace. Whereas the Lōkāyata knows only physical enjoyment, the Siddhāntin by the continual refinement of his spiritual nature has experience of the joys of the spirit that, not cloying the soul, abide for ever, giving supreme satisfaction and restful contentment.[3] To those who contend that a body

[3] S.J.S., Refutation of Cārvāka, vv. 23-31.

is required for the experience of bliss in mukti, the Siddhāntin replies that the presence of the body, which involves the presence of malas or impurities, will render impure the mukti state. The Siddhāntin's spiritual conception of bliss enables him to dispense with the body in mukti.

The Buddhists :

Not accepting the existence of the self, the Buddhists hold that nirvāṇa consists in the resolution of the body into its component elements. The Siddhāntin points out that this leaves no one to experience bliss in the next life. Nirvāṇa is a mere blank of non-existence attained by the destruction of the skandhas ; and this offers no satisfaction except that of ending suffering, which unfortunately is had only by curtailing existence. The Siddāntin hopes for not only a cessation of pain, but also for an experience of pure and everlasting bliss. What man may look forward to is not a negation of existence, but an affirmation of that as well as of all moral values, and of the consequent bliss.

The Jains :

The Jaina theory of nirvāṇa is an improvement on the Buddhist view as there is not an escape from existence, but only from bodily existence ; and moreover, besides cessation of pain, there is experience of a peaceful condition. The Siddhāntin while admitting these points, raises objections to the means of attaining release. While the Jaina is of opinion that the soul can achieve this by its own effort, the Siddhāntin feels that the soul being mala-covered, it is as absurd for it to attain mukti by its own effort, as it is for the pot at the bottom of the well to reach the top by itself.[4]

Sāṅkhya :

Sāṅkhya, like the Jaina, believes that puruṣa (soul) can achieve its salvation without the help of God. However, on its own assumptions, the necessity for God for the release of souls becomes obvious ; for if puruṣa is not self-luminus and prakṛti (Nature) is insentient, how can even a cooperation of the two bring about the goal ? The Sāṅkhya lays great stress on knowledge as being the means to release, and in this respect, it accords with the Siddhānta ; yet in respect of the nature of the knowledge to be attained, the Sāṅkhya falls short of the Sid-

[4] S.J.S. Refutation of Jainism, v. 41.

dhānta, for the knowledge which is considered to result in release, is the realisation on the part of puruṣa that it is not prakṛti, and this, according to the Siddhānta is only pasu-jñāna. Release requires that one should attain the higher pati-jñāna, whereby one learns one's kinship with God. For such knowledge, the Sāṅkhya has no scope, since ruling out God, it rules out also pati-jñāna. Further, the Sāṅkhya mukti consisting in the isolation of puruṣa from prakṛti amounts merely to the negative condition of being freed from the senses ; the further stage of union with God, can find no place in the Sāṅkhya system, which omits God.

Mīmāmsā :

The mukti of the Mīmāmsa is the heaven of the gods, attained by ceremonials and sacrifices. The Siddhāntin points out that such a state is short-lived ; as when the soul has reaped its reward of dwelling in heaven, it has to resume its earthly existence.[5] The real mukti is the blissful experience of Siva, which when once won is ever retained.

Ēkātmavāda :

'Ēkam' is one ; 'ātma' is soul. Ēkātmavāda is the view that there is only one ātma, the Paramātma in the universe. The soul, a component part of the Paramātma, is only temporarily separated from its source because of avidyā or ignorance. When this is dispelled, the soul becomes one with God. Mukti is this state of being merged in Paramātma, the divine Absolute. The Siddhānta, however, differentiates between God and soul, though they both belong in the same category of spiritual beings. God is supreme, and the soul is less than the Supreme. The integral nature of the selfhood of God and of the soul remain intact at all times. The Siddhānta cannot, therefore, accept that as water loses itself in water, so the soul loses itself in God, for this would mean that God and soul become identical in nature.[6]

Pāñcarātra (Vaiṣṇavism):

This school holds that the universe of souls and material things, is a transformation of God. The soul, according to this view, instead of being an integral being, becomes a phenomenal manifestation of the non-manifest ; and release for the soul consists in its be-

[5] S.J.S., II. v. 36. [6] S.J.S., XI. v. 9.

coming non-manifest again or losing itself in the substrate. In thus denying individuality to the soul, it is opposed to the Siddhānta.

Pāsupata ;

Pāsupata can see no difference between God and soul. Consequently, in mukti also, they remain equal. The soul can perform the five functions of God. The analogy used by the Pāsupata to illustrate this point is that as a father determining to become a hermit, entrusts all his duties as a householder to his son, so God entrusts all His duties to the soul when it attains mukti.[7]

Aikkya-vāda :

'Aikkyam' is union. The union here is between God and soul. Holding that God and soul are equal, the Aikkya-vāda contends that as water joins water, so in mukti, the soul merges with God, losing its individuality. The Siddhāntin criticises the assumptions underlying this view that God and soul are equal and that the two unite to become one.[8]

Sivasama-vāda :

'Samam' means equal. The Sivasama-vāda holds that when mala is removed, the soul is equal to God. The Siddhāntin replies that the soul after removal of mala, though fit to experience the bliss of Siva, is not able to perform the five functions of Siva. When the scriptures say that God in mukti keeps the soul under His golden feet, it is meant that the souls are not equal to God.[9]

Bhēda-vāda :

'Bhēda' means 'difference'. Bhēda-vāda maintains that God and soul are different at all times. In samsāra, the mala-fettered soul is inferior to God ; in mukti also, when the soul is cleansed of mala, it is inferior to God and separated from Him in spite of being purified. While the Siddhāntin agrees that the soul is inferior to God at all times, he does not agree that the soul remains aloof from God in mukti. As the eye cannot see when, in the presence of the sun, it closes itself, so in mukti, the soul if withdrawn from God, cannot attain its full development.[10]

[7] S.J.B. Cu., p. 26.
[8] S.J.S., XI. vv. 9 ; 12.
[9] Ibid., XI. v. 10.
[10] Ibid., XI. v. 5.

Pāṣāṇa-vāda :

'Pāṣāṇam' is 'stone'. This school holds that āṇava does not leave the soul in mukti. In that case, the soul covered by āṇava remains like a stone. The mukti of this school is, therefore, described as a stone. Defending his view, the Pāṣāna-vādin says that as ānava is eternal, its connection cannot be destroyed. If it is destroyed, the soul also will be destroyed. In that case, the soul will cease to be eternal. The soul is so worn out by the travails of its existence that it is happy to look forward even to mere cessation of suffering. Therefore, in mukti, the soul remains unconscious like a stone and experiences neither suffering nor happiness.[11]

The Siddhāntin replies that as the husk is removed without impairing the grain, so āṇava is removed without injuring the soul.[12] This removal is necessary, for it is only when āṇava leaves the soul that jñāna comes; and it is only when jñāna comes that mukti is attained.[13] Mere existence though painless, is not a thing to be desired; if it were satisfactory, one might ask to be a stone that experiencing no pain, continues to exist through the ages. The soul seeks other things. As a blind man, if blest with sight, would long to experience the blessings of sight, and as a prisoner, if set free, would long to taste the privileges of freedom, so the soul, on having its limitations dispelled, would long to realise the powers that are its birth-right.

Īsvara-avikāra-vāda :

'Vikāram' is 'change'; 'avikāram' is 'changelessness'. This school is of the view that there is no change in Īsvara or God. In the process of attaining mukti, God remains as He is, full of lustre and splendour. He serves as the goal that is attractive and satisfying to the soul; but there is no activity on His part. The move towards mukti is made only by the soul. An analogy is used to clarify this mode of attaining mukti. On seeing the shade of a tree, travellers wearied of the heat of the day, move towards it; the shade remains as it is; the activity is on the part of the travellers. Similarly, the unchanging God remaining as He is, the pilgrims of life move towards Him.[14] The Siddhāntin's criticism of this view is that it robs God of freedom to act.

[11] Ibid., XI. v. 5.
[12] Ibid., X. v. 16.
[13] Ibid.
[14] Ibid., XI. v. 9.

Pariṇāmavāda :

This school is also known by the names of 'Nimitta-kāraṇa Pariṇāmavāda' and 'Sivādaita'. 'Pariṇāmam' is change. This school maintains that Siva changes into the world and souls. Then in mukti, souls go back to Him, losing their transient individuality. The Siddhāntin's criticism is that if the soul's integrity disappears in mukti, then the soul cannot be said to be eternal. When the identity is lost, of whom are we to say that it has attained mukti?[15]

Points of agreement between the Siddhānta and alien schools :

The points of agreement concerning which there is most agreement between the opposite camps are with regard to the negative aspects of mukti. The bondage of the soul is due to its association with impurity which brings in its train a series of evils; it causes ignorance, and ignorance leads to births and this leads to suffering. The release of the soul is attained when the soul, cleansed of impurities, is *ipso facto* freed of the resulting evils of ignorance, birth and suffering.

The Siddhānta mukti :

(a) *Negative aspects :*

The most important negative aspect of the Siddhānta mukti is the absence of āṇava. Whereas in the jīvanmukta state, it was present, though in a powerless state, in mukti, it is absent along with the body, which also has been left behind.[16] It may be asked whether bliss in heaven can be experienced without a body. The non-existence of the body in mukti presents no difficulty to the Siddhāntin as the enjoyment that he conceives of is not the type that the Lōkāyata commends and for which a body is needed; but an enjoyment which being of the spirit, is free of taint of matter so that a body is a hindrance rather than a necessity. The body is given to the soul for removal of āṇava; when this is accomplished, it becomes superfluous. Hence, on entering mukti, the soul discards it.

(b) *Positive aspects :*

Shedding its body, the soul becomes all-pervasive. The natural corollary of its omnipresence would be omniscience as well, but not necessarily so. On attaining mukti, the small intelligence of the soul is replaced by a large one.[17] However, it does not attain the omniscience of Siva as there is a difference in nature between the intelli-

[15] S.J.S., X. v. 9. [16] Ibid., XI. v. 4. [17] Ibid., IV. v. 40.

gence of the two beings. This difference consists in the intelligence of God being subtle and that of the soul being gross in nature.[18] This disparity in nature makes for differences in attainments. As an eye that is cured of blindness is yet dependent on the light of the sun to perceive objects, so the intelligence of the soul, even when freed of impurities, depends on the intelligence of Siva in order to attain knowledge.[19]

Mukti has yet other gifts for the soul. Everlasting rest, peace and bliss are its portion. The weary round of births and deaths is over, and the soul has at last reached the long-sought-for haven of rest and peace; and here it will abide for ever; for unlike the swargas which have their day of decline, mukti endures without end. The bliss it experiences is derived from Siva with whom it is in perpetual close union.[20]

This union is of the type of two in one, such as obtains in the word, 'tāḍalai', which is neither two separate words, nor one word, being composed of the words, 'tāḷ' that is 'feet', by which is here meant the 'soul'; and 'talai', that is 'head', by which is meant, 'Siva'. As this compound word is an example of two in one, so is mukti a union of two in one.[21] It cannot be objected that in such union, one gets neither Siva nor soul, but a compound that has the characteristics of neither of the elements. If this were the result of the union of God and soul, we should be left with a being having the characteristics of neither the one nor the other. The mukti, union, however, obliterates neither the nature of God nor that of the soul. It is a mysterious communion of each with the other, without prejudice to the existence or nature of either, so that God and soul exist with their respective attributes, the former as the source of bliss and the latter as recipient of the same.[22] They are neither two substances nor one, but a two in one. In this union, described as 'sāyuccyam', both union and integrity are achieved.

Of the bliss that this mysterious union yields, no estimate can be given as it is beyond description. Experience alone can reveal its nature. The mystery of this experience is due to the nature of union where two entities exist as two in one. The coalescing of the knower, known and knowledge, in this case, becomes too complex for any study of it to be clear.[23]

18 S.J.B. Cu., pp. 28-29.
19 Ibid.
20 S.P., v. 93.
21 S.P., v. 87; F.D.G., VIII. v. 5.
22 F.D.G., VIII. v. 5.
23 F.D.G., VIII. v. 9.

CHAPTER XIII

ALIEN SCHOOLS IN RELATION TO SAIVA SIDDHĀNTA

THE schools of thought with which the Siddhāntin came into contact and which he classified with reference to his position, are as given below:

1. The outermost schools:
   Lōkāyata, Buddhism and Jainism. They do not accept either the Vedas or the Saivāgamas.
2. The outer schools:
   Tarka (i.e. Nyāya and Vaiseṣika), Pūrva Mīmāṁsa, Ēkātma-vāda (i.e. Vedānta; also known as Māyā-vāda), Sāṅkhya, Yoga and Pāñcarātra. These schools accept only the Vedas.
3. The inner schools:
   Pāsupata, Mahāvrata, Kapāla, Vāma, Bhairava and Aikkya-vāda. They accept the Vedas and Saivāgamas and also recognise human works criticising the sacred works.
4. The innermost schools:
   Pāṣana-vāda, Bhēda,-vāda, Sivasama-vāda Saiva, Siāvdvaita Saiva, Siva-saṅkrānta-vāda Saiva and Īsvara-avikāra-vāda Saiva. These schools accept both the Vedas and the Saivāgamas.

Doctrinal differences between the Siddhānta and other schools:

The Saiva Siddhānta, a highly developed and elaborate system, has reasons both for maintaining its own tenets and for rejecting those tenets of other schools which undermine the values upheld by it. These characteristics gain full expression in the presentation and development of the Siddhānta. It is in the nature of an apologetic oriented to meet the objections raised to its beliefs by schools of thought that conflicted with it. The points it refutes and the points it maintains with the reasons given for both, invest the Siddhānta with definite character. The firm grasp that the Siddhāntin has of his own position, the clarity with which he discerns where others deviate from him, the assurance with which he meets the points raised from many quarters, his refusal to compromise his position throughout these continued conflicts, the unflagging persistence with which he meets questions at every turn, the

zeal with which he upholds his position, and the lucidity with which he develops it, produce a deep impression on the student of the sāstras.

It was a tremendous undertaking on the part of the Siddhāntin to define and uphold his position in the face of opposition from many well established systems of thought. His conviction of the truth of his position and his clear grasp of it, make him equal to the demanding situation he was called upon to meet. Consider for example, how in regard to his views concerning God, he has to contend with the atheism of the Sāṅkhya, the pantheism of the Pāñcarātra, the monism of the Ēkātmavāda, the polytheism of the Vedas and several other shades of thought militating against his views. And so in regard to the soul, means of salvation, conception of mukti and other matters, he upholds his views and deals with objections with giving reasons for both.

In the course of this long and arduous venture, which he accomplishes with ease, being greatly competent for the same, he develops his 'end of ends'. It is not with complaisance that such a claim is made. In his view, the greatest barrier between God and the soul is the pride of the 'self' being the agent. The greatest lesson he learns from the guru is that God is the mover of all. So in upholding his faith as that which supersedes other faiths, he is upholding what Siva has revealed to him as the supreme faith, and which he in his living experience finds to be true as well as satisfying, and which he establishes as valid after a searching philosophical scrutiny.

The 'end of ends' he arrives at after these requirements are met for establishing truth, is a unique position. Among its excellences is the fact that the theism, monotheism, the immanence and transcendence of God, the conception of God as love and of His activities as manifestations of this love, the differentiation of God from the soul and the world, that constitute some of the important attributes of God, make for an exalted conception of God. Concerning the height to which the Siddhāntin has risen in his idea of God, it has been said,[1] "The Siddhāntin presents a noble and lofty conception of the Deity." The position assigned to the soul as a spiritual being, capable of attaining perfection, and the prospect before it of life eternal abounding in bliss, offer ground for the soul to strive and secure the heritage in store for it. The view that

[1] U.J.

the world is merely a means to bring about redemption of the soul, gives the soul the sense of value that enables it to eschew the world and seek God.

It is these values that the Siddhāntin bears in mind when he considers the alien faiths with reference to his own. His careful estimate of these various positions enables him to classify them on the basis of the degree of compatibility with his position.

The Siddhānta philosophy regarding alien faiths:

The Siddhāntin has his own explanation as to the existence of these variants from his views. In the process of transmigration that brings about spiritual evolution, these schools have arrived at various stages. Those that are nearer the end are closer to him than others farther away. However, even those that are most close to him, are removed from him in enlightenment and in the attainment of religious growth. He has reached the highest stage, for the highest birth is that of being born as a human being in the Saiva Siddhānta faith.[2]

These varying levels of attainment in the process of transmigration are due to the fact that spiritual enlightenment and religious growth can take place only gradually and step by step and not all at once.[3] This is because new truths can dawn on souls only when they are ready for it. Such fitness takes time to mature. The religions espoused by souls at different levels range from gross to subtle faiths.[4] Similarly, the scriptures of the different religions range from an elementary to an advanced grade. The Vedas are a vast store with teaching to suit different needs of souls who have attained only mediocre heights. The Saivāgamas are for those who have scaled the transcendent heights with prospect of release at hand. Those at the lower stages follow gross faiths, and those at the advanced stage follow subtle faiths.

The gods worshipped by alien faiths are in different tattvas or evolutes of māyā. The gods of the outer religions are in prakṛti māyā and asuddha māyā. The gods of the inner religions are in suddha māyā. Siva, the Supreme Being, the only one, is above the tattvas.[5]

To attain the truth regarding the true God, one should use the three valid instruments of knowledge of pratyakṣa, anumāna and

[2] S.J.S., II. 89-91 ; VIII. 16.
[3] Ibid., XI. 8.
[4] Ibid., VIII. v. 11.
[5] Ibid., II. 68 ; 73.

śabda. Those who do not use all these pramāṇas cannot attain the truth. Similarly, in following the jñāna mārga, one cannot obtain the highest level of truth unless one progressed to that stage of jñāna mārga, which is the highest level of pati-jñāna The defective nature of alien faiths is due to their using pāsa-jñāna, pasu-jñāna and lower levels of pati-jñāna.

As these fundamental conditions determine religious enlightenment and progress, the alien faiths cannot help being what they are. The blind men who were desirous of ascertaining the shape of the elephant's body, explored with their hands different parts of the animal's body. One felt the trunk, another the tusk, yet another the ears, etc. According to their varied approach, they had various notions as to the shape of the elephant's body. With this analogy, the Siddhāntin explains that those guided by different scriptures will necessarily have different notions of God. Each one's religion is the true religion for him.[6]

If this relativism in religion were to cover all cases, the Siddhāntin runs the danger of his faith being one of the religions that are relatively true. But perhaps the implication is that having attained the highest level of pati-jñāna, he is not among the blind men.

The attempt on the part of the Siddhāntin to understand differences in point of view, and the reasons arrived at by him to account for the differences, contribute to his tolerance of other religions and his staunch upholding of his own position. What these various schools stand for and their position with reference to that of the Siddhānta may now be considered :

The Lōkāyata :

This mundane philosopher who asserts the reality only of 'lōka' or the world which he sees, ranks foremost among the outermost schools. His prosaic matter-of-fact disposition, his slow, lethargic mind, confine him to the first pramāṇa, pratyakṣa. What comes within the purview of this pramāṇa exists. Anything claimed to be beyond it, does not exist. The concrete material world, inasmuch as it is known through pratyakṣa and which thus fulfils the criterion of truth, is claimed to be real and to exist. What is said to be spiritual, and for which existence is claimed, but is not perceptible, does not exist.

[6] S.J.S., VIII. 13.

Concerning God, who is said to be necessary to explain the world, the Lōkāyata says that such necessity for God does not arise. The world, according to him, explains itself. Either the world exists as we see it without origin and destruction, for which processes God is thought necessary; or if these processes do take place, the elements of fire, earth, air and water are capable of making the world of forms evolve from them and of reducing that world to the primal elements.

The cosmology which the Lōkāyata uses to disprove God, is used also to disprove the soul. Since the ultimate realities of the universe are considered to be the four elements, the self is said to be a mere by-product of these elements. As when betel, nut and lime come together, redness arises, so the union of these elements produces intelligence.[7] The various sects of the Lōkāyata system which are mentioned below agree that apart from the physical organism, there is no soul; but they differ as to what part of the physical organism corresponds to what is popularly known as the soul. According to the 'Dēhātmavādi', it is the 'dēha' or body that is meant when the self is spoken of. The 'Indriyātmavādin' maintains that the five indriyas or sense organs of taste, sight, smell, hearing and touch constitute the soul. The 'Sūkṣma-dēhātma-vādin' believes that the 'sūkṣma-dēha' or subtle body is the soul. The 'Prāṇātma-vādin' argues that 'prāṇa' or breath which functions at all times, unlike the sūkṣma sarīra which functions only in sleep, is the soul. The 'Tattva-samūha-ātma-vādin' contends that as intelligence functions only when the 'tattva-samūha' or group of tattvas is present, the soul is this group of tattvas or evolutes, for whose benefit, the intelligence functions. The 'Antahkaraṇa-ātma-vādin' maintains that the antahkaraṇas or inner organs of knowledge constitute the soul as the term, 'citta', which is one of the antahkaraṇas, is used interchangeably with the term 'jīva' (soul).[8]

With the spiritual beings of God and soul ruled out, the Lōkāyata feels no need for any ethical code or discipline. Since this life is all that there is, and the existent is only the physical, the goal in life should be to derive the maximum physical enjoyment. Unlike other schools of Hinduism, he finds pleasure to exceed pain in life. The attainment of this pleasure is hence set up as the goal of life. If by mukti is meant bliss, then the enjoyment of the senses is what constitutes mukti.

[7] S.J.B. Mā., pp. 35–36.

[8] S.J.B. Ck., pp. 5–7.

Being a materialist, he denies karma. The notion of a man's merits and demerits attaching to him in his next life is not conceded by him, as with his pramāṇa of pratyakṣa he can see the body die, but nothing remaining after that. The suggestion that karma continues in subtle form is to him as absurd as saying that there can be flame apart from the wick of the lamp.[9] He feels that karma is not needed to explain the differences in bodies, as these are explicable on the basis of quantitative differences among the elements. The experiences of pain and pleasure are said to be due to the nature of the body.[10] With ruling out these grounds that imply karma, karma itself is dispensed with as imperceptible and non-existent.

The Lōkāyata contends that he has confidence only in perception. Does he develop his philosophy with the use of this one pramāṇa? In one of his arguments against the existence of God, he says that if God is formless, then, like the sky, which also is formless, He must be non-intelligent. If He has form, then He must be on a level with the objects of the world. If however, He partakes of both form and formlessness, this would be as impossible to achieve as suspending a stone from the sky.[11] It may be noted that in the above argument, there is syllogistic reasoning and inference, which are outside his domain of logic.

Buddhism :

Buddhism, which is different from the Lōkāyata doctrine in that it is an ethical system, is still very different from the Siddhāntin's position, and hence is placed in the class of outermost schools. The Sautrāntika Buddhist believing neither in God nor soul, which to the Siddhāntin are important entities, and repudiating the authority of the Vedas which to the Siddhāntin are authoritative books, develops a system of thought that calls for severe criticism from the Siddhāntin.

To the Sautrāntika, the existence of God appears inconceivable because of the difficulties involved in the concept of creation, because of the inconsistencies involved in the concept of God, because of the nature of the world of experience, which apparently does not bear out the concept of God as an omnipotent and benevolent being, and because of the circular reasoning involved in the appeal to the scriptures to support the existence of God.

9 S.J.S., Statement of Cārvāka, v. 7.
10 S.J.S., II. 5-6.
11 S.J.S., Statement of Cārvāka, v. 12.

The Siddhāntin's theory that God created the world as a potter makes pots out of clay, gives rise to the Sautrāntika's query as to where God stood when He created the world. If it be replied that He is omnipresent, the Sautrāntika has the further difficulty that in that case, 'everywhere' must have existed before God and have created Him.[12] According to the Siddhāntin, space and time are not ultimate realities, but are derived from māyā. If so, space cannot give rise to God ; on the contrary, He transcends space as well as time.

The concept of God also presents difficulties such as whether He is to be considered as having form or having no form. If He is thought to have form, then there must be either some one before Him who created this form, or if it is due to karma, this must have existed before Him. Should He be conceived as formless, then like ākāsa (atmosphere), He cannot have the capacity to redeem us from misery.[13] According to the Siddhāntin, all form is given to the world by Siva operating on the formless māyā through His sakti. Siva being pure spirit, is all pervasive. The omnipresent God operates through sakti, which is His power that can perform all things.

A further difficulty regarding creation is its purpose. The various alternatives that could have led to the Lord creating the world are His consideration for mortals, the manifestation of His play activity, and the necessity of karma. None of these alternatives is acceptable to the Sautrāntika. If it was out of kindness that God created the world, the purpose does not explain the suffering in the world. If creation is an expression of His play, it proves His childishness. If creation is due to karma, then the persons performing karma must have existed before creation.[14]

Creation, according to the Siddhāntin, is due to God's concern for souls. Suffering weans the soul from the world, which is not its proper environment, and ultimately brings about its release. Thus both creation and suffering are in the interests of the soul. Further, though souls are eternal and karma is beginningless, these conditions do not interfere with the Lord's creation.

The Sautrāntika says that the Siddhāntin's appeal to the scriptures to prove the existence of God is arguing in a circle, for God is supposed to have given out the scriptures, and these are appealed to in support of His existence.[15] The Siddhāntin, however, bases his arguments

[12] S.J.S., Statement of Sautrāntika, v. 22.
[13] Ibid., v. 26.
[14] Ibid., vv. 23-24.
[15] Ibid., v. 27.

for the existence of God on reason, and not on blind faith. Commencing with the empirical world of he, she and it, he sets forth various arguments based on reason for the existence of God.

Though the Sautrāntika believes not in God, yet he deifies Buddha and invests him with various perfections, which in the light of his other assumptions disappear into thin air. His belief that Buddha is omniscient[16] is uprooted by his theory of momentariness and annihilation. Buddha is said to have given out the Dharma. If this was accomplished before he attained mukti, then it falls short of one's expectation and cannot lead to mukti. If it was given after he attained nirvāṇa, it amounts to saying that a man who died came back to life to warn his friends against the experiences by which he came to harm.[17]

The self is explained away by the Sautrāntika as the mere aggregate of the five skandhas.[18] This is the opposite of the Siddhāntin's view that over against the physical organism is a further entity, the soul. He points out the absurdity of the Sautrāntika position as considered from different angles of approach. If according to the Sautrāntika, there is no self beyond the mind, which is born from moment to moment, then past experience such as 'I said so' cannot be accounted for. What is meant by the 'I' here, is not the mouth that uttered the words, but an intelligent self.[19] It is the ego alone that can synthesise the various sensations that we experience in perception.[20] If the skandhas constitute the soul, then at their dissolution, there is nothing that can taste the bliss of nirvāṇa.[21]

The Sautrāntika belief in the 'Piṭakas' as sacred writings is criticised by the Siddhāntin on the following grounds. They do not come under any of the three recognised classes of authoritative books.[22] The Buddhist theory of momentariness gives no chance for any book to come into being,[23] considering that the author's intelligence will be subject to the processes of origin and decay from moment to moment. The Sautrāntika professes that he recognises, as valid means of knowledge, only perception and inference.[24] The Siddhāntin points out that his opponent in rejecting śabda pramāṇa fails to note the obvious result that his own Piṭakas are robbed of validity.[25]

[16] Ibid., v. 1.
[17] Ibid., v. 2.
[18] Ibid., v. 7.
[19] Ibid., v. 28.
[20] Ibid., v. 30.
[21] Ibid., v. 39.
[22] Ibid., v. 10.
[23] Ibid., v. 7.
[24] Statement of Sautrāntika, v. 3.
[25] S.J.S., Refutation of Sautrāntika, v. 10.

Though in saying that bondage is due to ignorance, there is agreement between the two schools, yet in the difference of content of which the bound soul is ignorant, the two systems differ. The Sautrāntika says that ignorance relates to the five skandhas;[26] and the Siddhāntin says that it relates to the soul's divine nature.

Mukti, to the Siddhāntin, holds forth rich experiences of bliss and enlightenment to the soul. To the Sautrāntika, it is merely samādhi or quieting of the soul's unrest; and as pointed out already, even to experience this bare existence, there is no soul left on the assumption of the theory of annihilation.

Jainism :

The Jaina is atheistic. The reasons why it rejects God may be briefly mentioned. It is of the view that there is no satisfactory answer as to why God suddenly decided to create the world. The assumption that God is the first cause provokes the question of the cause behind the first cause. This leads to infinite regress. He maintains that God is not required either to help with the salvation of the soul or with the working of karma. The former is achieved by the soul without other aid; and the latter operates automatically without need for outside agency. There is then no ground for thinking that God is required to explain the world.

The Jaina admits the existence of souls and the world. The state of bondage to which souls are subject, is due to their being tainted with matter. Release from this state is possible through the three jewels of faith in Jaina, knowledge of his doctrine and perfect conduct.

The Siddhāntin's reply to the Jain is that God's eternal and beginningless existence precludes the difficulty of infinite regress in searching for a first cause. The Siddhāntin explains creation as a necessity that arises from God's nature. God being a God of love, the creation of the world for the benefit of souls necessarily follows.

While agreeing with the Jain that matter taints the soul causing ignorance and bondage, and that release is obtainable through knowledge, the Siddhāntin does not accept that salvation can be achieved by the soul by itself. If this be possible, the pot at the bottom of the well should come up of itself. Similarly, if karma can of itself attach itself to souls, the arrow should speed on its way without

[26] S.J.S., Statement of Sautrāntika, v. 30.

anyone to shoot it into space. Physical torture if effective as a means to salvation, should bear sick persons to nirvāṇa.

Nirvāṇa according to the Jain is a quiet and peaceful condition of the purified soul. Sometimes it is said that the soul besides being at peace, has also infinite consciousness, pure understanding, absolute freedom and eternal bliss. These aspects, however, are not given the emphasis they receive in the Siddhānta.

Tarka :

The Nyāya view of causality[27] is opposed to that of the Siddhānta. According to the former's theory of ārambhavāda or new beginnings, the effect is not contained in the cause, but comes into being afresh. Though the concept of cause is in itself not without contradictions, and is hence unsatisfactory as an ultimate principle, yet the Siddhāntin's view of satkāryavāda, identical with that of the Sāṅkhya, is far in advance of the Naiyāyika view of new beginnings.

With regard to the Nyāya attitude to theism, it may be noted that only the later Naiyāyikas held belief in God, and even these had neither the conviction nor the zeal which the Siddhāntin had in the matter.

Pūrva Mīmāmsa :

The Mīmāmsa is atheistic. However, it accepts the Vedas for the reason that it is interested in the sacrifices that the Vedas uphold. Since it does not admit God, it cannot ascribe a divine origin to the Vedas. It maintains, therefore, that they are eternal. The Siddhāntin, who believes Siva to be the author of the sacred books, points out that if God were not the author of them, then the words of the scriptures would sound merely like the noises from the sky without any meaning.[28] If words and their meanings are considered to come together naturally as the flowers and their fragrance, even then there must be some one to choose the words ; otherwise, they will be no better than the senseless roar of the sea.[29] The Siddhāntin explains that the reason for considering the Vedas to be eternal is because they have been revealed by the eternal and uncaused Being. This is analogous to describing a letter from the king as 'tirumuham' or the royal presence itself.[30]

[27] I.P., Vol. II, pp. 96–97.
[28] S.J.S., Refutation of Bhaṭṭācārya, v. 2.
[29] Ibid., v. 4.
[30] Ibid., v. 5.

The ceremonials and rites of the Vedas are what appeal to the Mīmāṃsaka ; and the fulfilment of sacrifices is considered to be the highest duty of man. In the Siddhānta system, however, these play a very subordinate part. They may be included in the preliminary stages, which lead the soul to highest perfection ; and in these higher stages, the means of release is not sacrifice or ritual but knowledge. Even when sacrifices are attempted, they are to be performed in a disinterested attitude and not, as in the Mīmāṃsa, with a view to obtain heaven. Further, the insignificant part assigned to sacrifices in the Siddhānta is obvious from the fact that many saints are said to have reached the highest perfection without performing sacrifices at any stage of their career. The difference of view between the two schools with regard to rituals shows that the Mīmāṃsa attaches more importance to the overt acts of souls, while the Siddhānta emphasises the inner development of man.

Ēkātma-vāda :

To the Ēkātma-vāda, the pluralistic aspect of the world is māyā or unreal. In the monistic universe, the only reality is Brahman. What we see as the souls and world, find their explanation in Brahman in the sense that they arise from him and revert to him.

The main points of contention between the monistic Māyavāda and the Siddhānta are the questions of how cit can operate on acit, how the one can becomc the many and of how the jīva, with its limitations, can be Brahman. Regarding how Brahman, who is intelligence, gives rise to the materialistic world, the Māyāvādin says that as the intelligent spider produces from itself the inert web, so Brahman, the intelligent being, produces from Him the material world. This analogy does not satisfy the Siddhāntin who seeks to know how Brahman, who is spirit and who has no material embodiment, can produce from Himself the material world. The Māyāvādin's further point that the world is an appearance, conflicts with the Siddhāntin's view that māyā, the substrate of the physical world, is a substance that has reality, and which is as eternal as God. The Māyāvādin holds that as the space enclosed in a pot is the same as the air around, so the jīva in the body is the same as the omnipresent Brahman. This is objectionable to the Siddhāntin as the soul that undergoes births and deaths and is subject to other limitations as well cannot be the Supreme Being.

Sāṅkhya:

While the Sāṅkhya believes in the existence of the two eternal entities of puruṣa and prakṛti, the Siddhānta believes in what roughly correspond to these and in the third eternal entity, Pati. The Sāṅkhya does not uphold theism. Though the 'Sāṅkhya Kārika' does not deny the existence of God, yet inasmuch as it nowhere supports His existence, and expounds a system intended to be self-sufficient without reference to Him, it practically rules Him out. The Siddhāntin, however, asserts that of the three eternal entities in which he believes Pati is the highest ;[31] and He being responsible for all the changes in the world,[32] is indispensable. The difference in attitude of the two systems to God, affects their views on cosmology, teleology, the way of salvation and the future life.

Examining their cosmologies, it will be found that both systems agree in maintaining the existence of an original cosmic stuff.[33] According to the Sāṅkhya, this is prakṛti; and according to the Siddhāntin, it is māyā. The latter by his more searching analysis derives from his material substrate a greater number of tattvas than the former does from his. An important point of difference between the cosmologies of the two systems concerns the origin of the cosmic processes. Whereas the Siddhāntin attributes the creation of the world to God, the Sāṅkhya makes puruṣa responsible for the same.

In respect of the teleology in the universe also the two systems offer different explanations. According to the Siddhānta system, the purpose of God to save souls and the orderly way in which Siva regulates the cosmic processes account for the purpose and plan in the universe. The Sāṅkhya, in common with the Siddhānta, believes that the development of the universe is for the benefit of souls. However, having no belief in God, it propounds the view that the teleology of the universe is inherent in it without any one being responsible for it. The analogy used in support of this view is that prakṛti blindly functions for the welfare of the spirit, as milk which is non-intelligent, gets secreted in order to nourish the calf.[34]

With regard to the way of salvation, though both schools agree that knowledge is the means to release, they differ as to how that knowledge is acquired. Whereas the Sāṅkhya assigns to prakṛti

[31] S.P., v. 31.
[32] S.P., v. 17.
[33] S.K., vv. 15–16.
[34] Ibid., v. 57.

nearly all the work so that the soul has merely to be a witness and by its presence, shed its light of intelligence, the Siddhāntin makes the soul an agent which is so guided by God that at first using prakṛti as an instrument, and later siva-jñāna, it attains the feet of Siva.

In mukti, the soul has more to gain according to the Siddhānta than according to the Sāṅkhya. According to the latter, the soul in saṃsāra, which was not affected by the body in a vital way, suffered from a mere delusion of suffering. In mukti, such delusion disappears. According to the former, however, the suffering in saṃsāra is real. In mukti, there is besides the absence of this suffering, the positive bliss derived from God, the source of bliss.

Yoga :

The points of contention between the Yoga and Siddhānta systems are with regard to God, means of salvation and mukti. With regard to its belief in God, the Yoga is in a half-way house. It neither finds God essential to its system nor does it dispense with Him. The admission that He may serve as an object of meditation gives but small scope for God in Yoga. Meditation which in the Yoga is the highest means of release is superseded in the Siddhānta by siva-jñāna, which unlike meditation is free of material tattvas. The mukti of the Yoga is not God-centred as that of the Siddhānta nor as lasting.

Pāñcarātra :

The point of divergence between the Pāñcarātra and the Siddhānta is regarding the relationship between God on the one hand, and the world and souls on the other. The Siddhānta differentiates all the three realities and places them in a hierarchical order. In the Pāñcarātra, however, inasmuch as God transforms Himself into the world and souls, these differences are obliterated.

Pāsupata, Mahāvrata and Kāpālā :

Pāsupata does not accept the existence of āṇava mala, which in the Siddhānta is one of the malas. In mukti, according to Pāsupata, souls become the equals of God and perform all His offices. As a father, wishing to become a hermit, entrusts all family responsibilities to his sons and retires to the forest, so God frees Himself from His

duties by assigning them to souls that attain mukti.[35] The conception of mukti according to Mahāvrata and Kāpāla, is identical with that of Pāsupata ; and it is to be attained by religious rites.

Vāma and Bhairava :

Vāma, like the Pāñcarātra system, believes that the universe consisting of both intelligent and non-intelligent beings is a transformation of the Supreme Being. Accordingly, release consists in the soul losing itself in its substrate, the Supreme Deity.[36] Bhairava differs from Vāma in certain religious rites.

Aikkya-vāda :

The points of contention between the Aikkya-vāda and Siddhānta are regarding āṇava mala, and the status of the soul in mukti. The Aikkya-vādin accepts only the two malas of māyā and karma. The Siddhāntin in arguing for the third mala says that when the soul is equipped with its body made out of māyā, there are times when it forgets as e.g. whether the ring borrowed from it has been returned. Such forgetfulness is due to the mala, āṇava.

With regard to the status of the soul in mukti, the Aikkya-vādin in making it on a par with God, conceives of the soul becoming one with God.

Pāṣāṇa-vāda :

Overcome by suffering in the world, the Pāṣāṇa-vādin conceives of mukti negatively as a state of existence in which suffering is absent. The soul is unconscious like a stone, because mala, though rendered ineffective, envelops it. This mala-ridden, unconscious state of the soul in the mukti of the Pāṣāṇa-vādin is compared by the Siddhāntin to the kēvala state in his system.

Bhēda-vāda :

This school maintains that there being 'bhēda' or difference between God and soul, in mukti they remain separate. The Siddhāntin's objection to this view of mukti is that unless the soul in mukti allowed itself to be influenced by Siva, it would not realise its potentialities.

[35] S.J.B. Ck., p. 26. [36] S.J.B. Mā., p. 50.

Siva-sama-vāda :

Believing in God and soul being 'samam' or equal, this school infers that the soul is able to do whatever God does. The Siddhāntin points out the disparities between the two spiritual beings of God and soul. God is grace; the soul is the beneficiary thereof. The soul learns through being subject to changes; God is a self-knowing intelligence. God and soul are like the sun and the eye. The sun is self-luminous; the eye can but see with help of the sun.[37]

Siva-sankrānta-vāda :

According to this school, the material karaṇas used for knowing the world, change into siva-karaṇas at a certain stage, and God can be known through these. The Siddhāntin replies that God is above the whole category of karaṇas, and cannot be known through them.[38]

Īsvara-avikāra-vāda :

The point of controversy between this school and the Siddhānta is regarding God's share in saving the soul. According to the former, Siva, who is above 'vikāra' or change, remains passive. The soul observing the splendour of God, moves towards Him. The analogy used to clarify the theory is that the cool shade remaining where it is, weary travellers move towards it.

Sivādvaita :

Being a monistic system, this school maintains that the world is a transformation of Siva, who is pure intelligence. The Siddhāntin examines this theory from the following standpoints: the causal concept; the purpose of creation; and of cit producing acit. The Siddhāntin says that causes are of three kinds, namely, material, instrumental and efficient; and if Siva is the only cause of the world, for lack of the other two varieties of causes, He can produce no effect. If God is the only existent being, how is creation to be explained? It cannot be for souls, which do not exist. If He creates the world in vain, God ranks with the foolish whose activities are purposeless. If God is pure intelligence, the material world cannot arise from Him.

[37] S.J.S., XI. v. 11. [38] Ibid., VIII. v. 36.

CHAPTER XIV

EPISTEMOLOGY

Significance of knowledge:

THE great significance assigned to knowledge in the Siddhānta is due to ignorance being considered the cause of man's bondage, degradation and misery. Knowledge, therefore, is the panacea for these ills. Of the various means of salvation, whose efficacy have been tested, the highest is knowledge. Hence, asceticism, torture, rituals, sacrifices, etc., are superseded by the highest means, jñāna. Knowledge dawns on man by degrees ; the step by step progress in learning is conditioned by man's finite mind. Accompanying this increase in knowledge there is spiritual enlightenment, ethical advancement and religious evolution. Knowledge opens the way to release. Thus knowledge plays a vital role in man's life.

Epistemology:

Knowledge which is essential to man is concerning the entire reality consisting of pati, pasu and pāsa. Since what has to be learned includes the spiritual as well, the learner should undergo certain purificatory rites.[1] If knowledge is to survive critical examination and if it is to take deep root in the mind, it should be examined in the light of reason. Equally necessary is it to scrutinise the instruments of knowledge to ensure the attainment of truth and the exclusion of error. Thus, epistemology, which considers how we obtain knowledge, finds a place in the Siddhānta system against this background of religion, theology and metaphysics.

Pramāṇa defined :

The Siddhāntin considers what requirements a pramāṇa or instrument of knowledge should fulfil before it can be accepted as valid. As defined by certain thinkers, pramāṇa is the means of knowledge. The Siddhāntin, however, propounds a more rigorous definition of it as that instrument of knowledge in the absence of which no object of knowledge whatever becomes known.[2] The definition of 'pramāṇa' as 'means of knowledge'

[1] S.S.P., p. 7. [2] P.B., p. 524.

is not acceptable to him for the following reason.[3] Such a wide definition would include the sense organs and even outside accessories, such as light. This process could be extended to include a vast number of things. This unwieldy comprehensiveness makes for vagueness and lack of precision. It is, therefore, necessary to have the stricter definition of pramāṇa as that instrument without which knowledge is not possible. In the light of this definition, many elements included in the previous one, are excluded. The sense organs, for example, are ruled out because it is possible to have visual knowledge without the functioning of the ear, or to have auditory knowledge without the functioning of the eye, etc. Even an internal means of knowledge such as buddhi is excluded as there are cognitions where buddhi is not present as a means of knowledge. Thus, when buddhi is reflected upon by the self, buddhi, waiving for the occasion its role as a means of knowledge, becomes an object of knowledge. The plea that a conjunction of all the karaṇas could constitute a pramāṇa, makes for confusion. Thus the criterion of being an indispensable means to knowledge in order to constitute a pramāṇa has eliminated all the auxiliaries to knowledge that function sometimes in cognition, but are not essential to it. This rigorous sloughing off of what is not essential to cognition eliminates all means of knowledge but one.

Cit-sakti (the intelligence of man):

Cit-sakti is the intelligence of which alone it can be said that it is that instrument of knowledge without which no object of knowledge can be known. The karaṇas that are mere auxiliaries find their place in the process of cognition because cit-sakti is beginninglessly associated with mala. If this limitation did not exist for the intelligence, they would not be required. However, their office is but for a time. When cit-sakti is freed of impurities, these karaṇas withdraw.

Pramāṇas recognised by the Siddhāntin:

Other pramāṇas recognised by the Siddhāntin are śabda, anumāna and pratyakṣa. Of these it is said that inasmuch as they are not on a par with cit-sakti, they are reckoned as pramāṇas by courtesy only. Only of cit-sakti it is true that being indispensable to knowledge, it is present in every cognition. Śabda, anumāna and

[3] P.B., pp. 524–27.

pratyakṣa are used as instruments by cit-sakti in the different knowledge processes. They are none of them present in every knowledge process. These, therefore, are only subsidiary pramāṇas.[4]

Reality and the pramāṇas :

Reality is of two kinds, perceptible and imperceptible. For the study of the former, pratyakṣa proves useful ; and for the study of the latter anumāna and śabda are suitable. All these are used as instruments by cit-sakti and are designated as pramāṇas.

The role of pramāṇas in religious enlightenment :

The Siddhāntin considers that he would need all these three to obtain comprehensive knowledge of the whole of reality. He cannot confine himself to pratyakṣa as the Lōkāyata does. Pratyakṣa gives knowledge only of the perceptible world. This explains the Lōkāyata's materialism and lack of an ethical code. Nor yet can the Siddhāntin stop short of śabda pramāṇa as does the Buddhist. In that case, he will be renouncing the scriptures and with them the knowledge of the realm of the spirit. With no access to this realm, he too, like the Buddhist, will be confronted with atheism. Hence, all these three pramāṇas are necessary to give knowledge of the world, the soul and God which constitute his entire reality.

The essential pramāṇas :

Of the pramāṇas noted below, the Siddhāntin recognises the first three as essential ; others feel the need for the first six ; and still others consider all the ten to be indispensable.

1. Pratyakṣa or perception.
2. Anumāna or mediate inference.
3. Śabda or āgama or testimony or authority.
4. Abhāva or anupalabdhi or non-perception.
5. Arthāpatti or presumption.
6. Upamāna or comparison.
7. Pāriśeṣa or inference by elimination.
8. Sambhava or probability.
9. Aitihyam or tradition.
10. Svabhāva-liṅga or natural inference.

[4] S.J.S., Introduction to chapter on Alavai.

Among all these schools upholding different sets of pramāṇas, there is agreement regarding the three pramāṇas recognised by the Siddhāntin. Concerning the other seven, the Siddhāntin is of the view that they can be reduced to one or other of the three pramāṇas recognised by him as shown below :

Abhāva to be reduced to pratyakṣa.
Aitihyam can be reduced to śabda.
All the rest can be reduced to anumāna.

The question that arises at this juncture is whether the Siddhāntin is justified in thus reducing these seven pramāṇas to the three accepted by him. This problem may now be considered:

Abhāva :

e.g. The pot is not on the ground now. The Siddhāntin eliminates this pramāṇa on the ground that it is a cause of perception. He is not alone in maintaining this view. The Sāṅkhyas and the Prābhākaras hold that the judgment, 'There is no pot on the ground now', is a case of perception, and that abhāva has no place as a pramāṇa.[5] They support their view saying that the cognition of non-existence involved in the above judgment is based on the perception of the bare locus or ground.

In opposition to this view is the claim made by certain schools of thought that abhāva has certain elements in it which cannot possibly be covered by perception and that hence, there is need for it. Thus, the Advaitins and Bhātta school of Mimāmsakas contend that from merely seeing the ground, one cannot make the above judgment, which implies that a pot that was on the ground before is not there now. A judgment of this nature requires the memory of past experience to give significance to present perception. The subject remembers to have seen the pot on the ground, and now that it is not there, he brings out the contrast between his past and present experiences in the judgment, 'There is no pot on the ground now.'

Among those that claim that the cognition of non-existence is a case of perception, some realise that they are forced to admit a special feature in such cases, which is not present in ordinary perception. Thus the Nyāya holds that the ground in such cases

[5] S.W.K., pp. 157–58.

has the attribute of non-existence, which is perceived by a special mode of contact, ' sannikarṣa '. Similarly, the Siddhāntin explains abhāva by the special contact, ' viśeṣaṇa-viśeṣya-bhāva '.

The introduction of a special attribute to characterise the locus and a special contact to sense the same proves that the cognition of non-existence is difficult to explain as a case of perception. Should there be a special attribute of non-existence characterising the locus, it does not explain cases where the ground is seen without the pot that was there before and yet the non-existence of the pot is not cognised. The person misses the pot only when he remembers having seen it there before. Thus the presence of the mere locus does not suffice to explain the cognition of non-existence. If so the claim that the cognition of non-existence is a case of perception on the ground that it has only to do with what is present to the senses is spurious. It is this additional memory experience which enables one to contrast the ground with the pot and the ground without it, which leads the Vedāntins and others to contend for abhāva as an independent pramāṇa. It is this additional factor that turns awry the Siddhāntin's attempt to force abhāva into the mould of perception.

Upamāna:

e.g. This gavaya is like my cow. Upamāna is claimed by the Vedāntins to be an independent pramāṇa. In support of their view, they point out that the chief contribution of upamāna is the comparison between instances with regard to some common characteristics.

In claiming upamāna, to be a case of anumāna, the Siddhāntin fights a losing battle. Upamāna does not involve the mediate reasoning that characterises anumāna. Anumāna proceeds from the known to the unknown through the use of vyāpti or universal proposition, which enables progression from known to unknown. Thus in saying, ' There is fire on this mountain as there is smoke ', we are using the vyāpti, ' Where there is smoke, there is fire '. This vyāpti enables progression from the position, ' There is smoke on this mountain ' to the further point, ' Therefore, there is fire on this mountain '. In upamāna, these processes of reasoning are absent. It is a comparison of cases that have common features. This warrants the recognition of upamāna, which etymologically means ' comparison ' or ' knowledge of similarity '.

9

Arthāpatti (implication, presumption, postulation):

e.g. Devadatta is fat though he fasts by day; so he must eat at night. In all cases of arthāpatti, there is an apparent inconsistency between two well-established facts, which leads us to presume the sole ground that can reconcile the two facts. Thus in the example given, the conflicting facts of Devadatta fasting by day and of his being fat are reconciled by the presumption that he eats at night. In view of this reconciliation effected by arthāpatti between seemingly clashing facts, the Mīmāmsakas claim independence for it against the view of the Siddhāntin, who reduces it to anumāna.

Pāriśeṣa :

The Siddhāntin in reducing pāriśeṣa, sambhava and svabhāva-liṅga to anumāna forgets that anumāna is restricted to syllogistic reasoning in which the conclusion is arrived at by means of a universal proposition and a middle ground.

Pāriśeṣa is based on elimination of those alternatives that do not account for a certain fact, which process leaves the only alternative that can explain the fact concerned. When for instance, it is known that of three persons, who alone could have committed a theft, two are proved innocent, then the necessity of fact points to the third as the thief. The underlying situation in pāriśeṣa is the same as that in arthāpatti. Here too there are irreconcilable factors, the conflict of which is resolved by a postulate. Pāriśeṣa, therefore, can be reduced to arthāpatti.

Sambhava and Svabhāva-liṅga :

'I have six books' implies that I have one book; I have two books, etc. This is an example of sambhava. In saying, 'A mango tree has flowered', it is implied that a tree has flowered. This is an example of svabhāva-liṅga. The Siddhāntin reduces these to anumāna. In the statement, 'I have six books', the attribute, 'six' has the significance that it is a particular number, and that it ranks above the numbers less than itself. In the next statement, the subject term 'mango tree' has the significance that the object is a tree of a particular kind. A proposition that merely makes manifest a certain significance of either subject or predicate term cannot claim to give inferential knowledge. The claim of independence for these pramāṇas cannot be conceded.

Aitihyam :

or tradition is an instance of śabda pramāṇa.

In the light of these considerations, the valid pramāṇas are pratyakṣa, anumāna, śabda, abhāva, upamāna and arthāpatti.

Use of the pramāṇas in the sastras :

Abhāva, which is reduced to pratyakṣá and upamāna and arthāpatti which are reduced to anumāna are abundantly used by the Siddhāntin in his sāstras. As examples of abhāva are the following. There is no mala in the soul now that it has reached the feet of Hara.[6] There is no karma in the Jīvanmukta now that Hara has burnt the deeds. Upamāna is used on a very large scale to explain the unfamiliar by the familiar, the noumenal by the pheomenal and to meet metaphysical difficulties such as how cit acts on acit and how the changeless effects changes without itself suffering change. To explain God's use of pain and pleasure to teach souls the right path, the Siddhāntin uses the analogy that as parents by punishment and reward train children, so God trains souls through penalty and reward.[7] As verdigris covers copper, so āṇava covers the soul. As the sun opens lotuses without itself being affected thereby, so God acts on the world without suffering change.[8] As the soul which is cit acts on body which is acit, so God who is cit acts on the world which is acit.[9] As examples of arthāpatti, the following may be noted: 'The helpless soul cannot link itself to its body ; nor can the inert body join the soul of itself. Yet the body is linked to the soul. Hence, it is God who links them.' Neither māyā of itself, nor the limited soul can bring about the cosmic processes. Yet the cosmic processes take place Hence God is the agent.'

The Siddhānta pramāṇas considered :

The pramāṇas recognised by the Siddhāntin may now be considered :

1. *Pratyakṣa :*

Pratyakṣa gives direct knowledge.[10] In this respect, it is different from anumāna which arrives at knowledge through mediate

[6] S.J.S., XI. 5.
[7] Ibid., II. 15.
[8] Ibid., I. 33.
[9] Ibid., II. 3.
[10] Ibid., Chapter on Aḷavai, v. 2.

reasoning, and different from śabda which transmits knowledge from another source. Perception is of the following varieties:[11] perception by means of external senses; perception by means of internal senses; perception of feelings of pleasure and pain; and yogic perception. Perception does not yield spiritual knowledge; even yogic perception is not the highest for spiritual enlightenment. Perception through the external senses gives perception that is at the nirvikalpa or indeterminate stage. The intelligence or cit-sakti with one of the sense organs, with elements and tanmātras, gets awareness of the object. Perception through the internal senses gives savikalpa or full determinate knowledge. The perception of pleasure and pain is also known as 'Tanvēdanai-kāṭchi' (tan means self; vēdanai means suffering) i.e. self-suffering or subjective perception because the self experiences the pleasure and pain. Yogic perception goes beyond pleasure and pain and gains deeper knowledge of things.[12]

Perception progresses from mere awareness of the object to comprehensive and intensive knowledge of the same. In this progression it traverses the following stages[13]:

(*a*) Nirvikalpa kāṭchi (initial undifferentiated perception). In this first stage, there is mere awareness of the object and no discrimination beyond that.

(*b*) Aiya-kāṭchi (doubtful perception). 'Aiyam' in Tamil means doubt. There is at this stage doubt as to the identity of the object.

(*c*) Tirubuk-kāṭchi (confused perception). 'Tirubu' is confusion. There is confusion of the object with something which it resembles.

(*d*) Savikalpa-kāṭchi (fully differentiated knowledge). 'Savi' in Tamil means light, splendour. Knowledge of this type is without doubt and determinate in that the name, qualities and class of the object are fully ascertained. In the 'Pauṣkara Āgama' nirvikalpa is described as the cognition of the bare object, and savikalpa as the cognition of the name, qualities and class of the object.

The psycho-physics of visual perception[14] *:*

The Siddhāntin maintains that the eye is as much an external sense organ as the skin, and as this cannot feel objects unless

[11] Ibid., v. 4.
[12] Ibid., vv. 6-7.
[13] Ibid., v. 3.
[14] S.J.B. Mā., pp. 175-78.

contact with them is established, so also the eye needs to come into contact with the objects to be perceived. If no such contact were necessary, objects behind the wall with which the light of the eye cannot come into contact, ought to be perceptible. It might be said that since the eye can by reflection in the mirror see objects behind itself, the perception in this case cannot be due to contact with the objects. This objection serves only to confirm the Siddhāntin's theory. He points out that as the rays of the sun falling on a pot of water are reflected on the inner walls of a house, so the rays of the eye falling on the mirror are turned back on the objects behind the observer. It is the necessity for the light rays of the eye to come into contact with the object that explains the distinctness and faintness of near and remote objects respectively. The perception of an image within a crystal might be considered to overthrow this theory. In reply to this the Siddhāntin points out that the light of the eye which is very subtle can travel through the crystal, which being finer than the wall presents no resistance to the entry of the light rays as the wall does. The next objection considered is that as the perception of a near object and a distant one require the same length of time, the theory must give way unless the absurd conclusion is to be accepted that for travelling small or great distances the rays require the same length of time. By means of the analogy that the same length of time seems to be required to pierce a needle through one lotus petal as through a hundred petals arranged in a pile, the Siddhāntin points out that the passing of time is subtle and escapes observation. This fact makes it difficult to notice the greater length of time required for observing a distant object than a nearer one. The next question raised is how the rays can pervade even a large object, such as a mountain. It is pointed out that as a drop of oil spreads itself out on water, and the light of the lamp scatters itself in space, so the rays of the eye pervade a large object.

The other four senses do not reach out to objects as the eye does, but attain the necessary contact through some connecting medium. Thus by means of the air, the heat of fire in the neighbourhood and the smell of flowers are borne to the skin and nose respectively. That this is so is proved by the fact that when the wind blows in the opposite direction, there are not the above experiences.

2. *Anumāna :*

Its nature :

Describing it in general terms, the Siddhāntin says that anumāna is the process where the mind with the aid of the reasons given in the Siddhānta works is able to reflect on and corroborate the truths contained in these sacred works.[15] In anumāna, a fact that is not manifest is inferred with the help of something with which it is indissolubly connected, e.g. fire and smoke are connected, in this way. We see smoke; but fire is hidden. However, because of the unfailing connection between them, from seeing smoke, we infer fire.

In the Siddhānta sāstras, one may see in what ways anumāna serves in the realm of spiritual matters. From what is known, inference is made concerning the unknown. Anumāna links up old and new knowledge. It is a means of capturing new grounds of knowledge from the vantage point of the old. It is a venture that man finds successful in the search for truth.

Types of inference :

The Siddhāntin has four classifications of inference, each of which is made on a different basis :[16]

(*a*) Inferences are either positive or negative :

Positive

Pratijñā (proposition) ...	The mountain is fiery.
Hetu (reason) ...	Because it has smoke.
Udāharaṇa (example) ...	As in the case of the hearth which has smoke.
Upanaya (application) ...	So does this mountain also have smoke-pervaded fire.
Nigamana (conclusion).	Therefore, this mountain is fiery.

Negative

Pratijñā ...	There is no smoke in this mountain.
Hetu ...	Because there is no fire.
Udāharaṇa ...	As in the case of a tank which has no fire.
Upanaya ...	So does this mountain also have no fire that is pervaded by smoke.
Nigamana ...	Therefore, there is no smoke.

[15] S.S.P., p. 20. [16] S.J.S., Chapter on Aḷavai, vv. 4 ; 8 ; 11.

(*b*) Inferences again are of three kinds according as they use positive, negative or both positive and negative illustrations :[17]

(*i*) Kevalānvayi or positive instances, e.g. The world has a creator because it is a created thing, e g. a pot which being a created thing, has the potter for its creator.

(*ii*) Kevalavyatireki or negative instances, e.g. Every effect is originated only as already existent, because of its being an object of volitional effort. That which is not previously existent, like the horns of a hare, is not known to be an object of volitional effort.

(*iii*) Anvaya-vyatireki or positive and negative instances, e.g. This place is fiery because it smokes ; where there is smoke, there is fire, as in the kitchen ; where there is no fire, there is no smoke as in a deep well.

(*c*) Inference is two kinds according as it gives sensible or super-sensible knowledge. Dṛṣṭam gives knowledge of what is within the reach of the senses ; and sāmānyato dṛṣṭam gives knowledge of what is not perceptible by the senses.

(*d*) Inferences are three-membered or five-membered according as they are for oneself or others.

The question as to whether the three-membered syllogism or the five-membered one is preferable is a point on which different schools hold divided opinions. The Mīmāṃsakas and Buddhists point out that the conclusion repeats the first member and the fourth member repeats the second. The Siddhāntins and Naiyāyikas, on the other hand, maintain that the five-membered syllogism cannot be abbreviated unless important thought processes are to be ignored. The Siddhāntin criticises[18] the Mīmāṃsaka's proposal to start the three-membered syllogism with a universal proposition. What the hearer is interested in is the particular before him, and not yet knowing the connection between this and the universal proposition, he will condemn the person who commences the syllogism with a universal proposition as being irrelevant. In order to enlist his interest to consider the universal proposition, he has to be led up to this step by being told that the hill has smoke because it has fire, and what has smoke has fire. Nor may it be said that we should stop with the udāharaṇa. The conclusion is not a mere repetition, for it now carries assurance and necessity with it.

[17] S.S.P., pp. 24–25.

[18] P.B., p. 538.

The Naiyāyika too, in supporting the five-membered syllogism, points out the significance of each of the five propositions. Logic was with the Naiyāyika both a science and an art, discovery and proof.[19] The five-membered syllogism being such a perfect blend of induction and deduction was reckoned a sure way of attaining truth. It is shewn[20] that there is a further significance in the Naiyāyika's adhesion to the five-membered syllogism. It would appear that in the five-membered syllogism, the Naiyāyikas enlist all the four pramāṇas recognised by them to urge the truth expressed in the conclusion. Being testified by all the pramāṇas, the nigamana or conclusion comes to have much importance and is described as 'the acme of logical demonstration'.

Vyāpti :

The possibility and validity of inferential knowledge depend on the possibility of arriving at and the validity of vyāpti or universal relation. It is important, therefore, for the Siddhāntin to establish the validity of vyāpti if his contention that anumāna is a valid pramāṇa is to be granted. The Cārvākas contend that there can be no vyāpti as perception can give knowledge only of present instances, and not of those of the past or of the future. Even repeated perception of concomitance cannot guarantee valid vyāpti as this still does not exhaust all instances. The Siddhāntin replies[21] that there is vyāpti in so far as there is knowledge of co-presence, and also absence of knowledge of exceptions.

Vyāpti is of two kinds.[22] Anvaya or positive expresses a relationship of co-presence; and takes the form, 'Where this is, that is'. Vyatireka or negative expresses the relationship of co-absence, and takes the form, 'Where that is not, this is not'.

Hetu :

Hetu or reason is of three kinds,[23] namely, identity, cause and effect and lastly negation consisting in the non-existence of an effect due to non-existence of its cause. When from hearing the term, 'silver oak', we infer the existence of treeness, we have an example of the first type. When we admit the effect, smoke, to indicate the cause, fire, we have an example of the second type. When from the absence of cold, we infer that there will be no dew, we have an example of the last type.

[19] P.I.L., p., 291.
[20] Ibid., p. 290.
[21] P.B., p. 541.
[22] Ibid., p. 542.
[23] S.J.S., Chapter on Aḷavai, v. 9.

3. *Śabda :*

The supreme place is given to śabda because the Saivāgamas are the authority for knowledge concerning the entities of Pati, pasu and pāsa. The scriptures are reliable as Siva Himself is their author,[24] and His intelligence being free from obscuring impurities, is able to function without any foreign accessory. To attain true knowledge, the Siddhāntin must get his instruction from an ācārya. If it be asked whether the ācārya can be depended upon for giving valid knowledge, it is replied that the ācārya is Siva Himself. For the sake of bestowing grace on His creatures, Siva takes on form and appears as guru to souls ready to receive Him. As Siva appears as guru, the terms 'Guru' and 'Siva' are used interchangeably so that by Siva is meant the Guru and by Guru is meant Siva.[25]

The scriptures gain recognition not merely because they are the works of Siva, but because they do not conflict with experience. Again, the attitude of the devotee in studying the scriptures is not to be one of meek acceptance, but one of open-minded investigation. The reason for advocating such a critical searching of the scriptures is that the enlightenment attained thus is far more likely to become a permanent part of one's experience than if the information be accepted on authority. It is obvious that the laying open of the scriptures to searching criticism would be possible only if the Siddhāntin had entire confidence in the genuineness of the scriptures. Since they reflect human religious experiences, which can be borne out by repeated experience through the ages, there is no need to fear rational analysis. A further reason for accepting śabda pramāṇa is that it often gives the accumulated wisdom of ages. No generation can afford to depend entirely on itself for progress and enlightenment. It has often to build on the experience of the past; and this can be passed on to succeeding generations only through verbal testimony.

There is no need to revolt against giving the highest place to śabda as there is no cleavage between śruti and reason. In fact, the ācārya recognises that every faculty of the disciple should be called into play in his search for truth; and hence, he himself urges the disciple to discover for himself whether what is taught him can stand the light of reason, testing every statement made by all the criteria known to him.[26] Knowledge acquired in this way can survive the blasts of doubt and of criticism.

[24] S.S.P., p. 5. [25] Ibid., p. 6. [26] Ibid., pp. 20-21.

CHAPTER XV

THE SIGNIFICANCE OF SAIVA SIDDHĀNTA

A review of the Siddhānta lays bare the fact that it is a system of religious philosophy. The content for the system is derived from the scriptures, philosophical reasoning and personal experience. Instead of meekly accepting the scriptures, the Siddhāntin examines them in the light of philosophy, and also considers whether they are borne out by experience. Knowledge sifted in this way carries greater weight than it would do otherwise. The Siddhāntin further finds that there is harmony between religion and philosophy in his system. Religion constitutes the primary interest; hence, philosophical speculation concerns itself with the matters dealt with in the scriptures, and discovers rational grounds for these. Thus without conflict, philosophy and religion are closely woven together.

The presentation of the Siddhānta is determined by its conflict with other schools. It considers comprehensively and intensively the position of every Indian philosophical system with which it came into contact. It distinguishes itself from these and in doing so, justifies its own position and discloses the defects of its opponents' views with giving reasons for its stand. Its sāstras, therefore, constitute among other things, a comparative study in Indian philosophical systems.

Theos Barnard speaking of systems of Indian Philosophy says,[1] " All systems are only variations of the six classic systems." Such a statement needs to be qualified in view of the fact that the Siddhānta placing these schools at various distances from itself, upholds views at variance with them for major considerations. The Siddhānta marks a novel departure from these others in certain important respects, though it has some important doctrines such as that of transmigration and karma in common with them. The theism of Ramanuja, which of all the six systems comes closest to Saiva Siddhānta, does not draw the clear lines of distinction between God, soul and matter that the Siddhānta does. Concerning the unique features in the Siddhānta, Macnicol says,[2] "The breadth and dignity of this doctrine and its deep sense of the gracious character of God,

[1] H.P., Preface, p. vii. [2] I.T., pp. 214-16.

give it a place apart from other systems of theism that have arisen in India .. . . It has grasped and set forth in far broader outline than elsewhere in Indian thought the basal conception of theism that God is a moral being, governed from first to last by a purpose of compassion. Perhaps nowhere in Indian theology have theistic ideas found fuller or nobler expression than in this attempt to conceive of an eternal purpose of redemption governing the whole relation of the Supreme Lord to the universe." Concerning Saivism and Vaiṣṇavism as compared with other Indian systems, Sir Charles Eliot says,[3] " The changes created by their appearance is not merely the addition to an already ample pantheon; it is a revolution which might be described as the introduction of a new religion, except that it does not come as the enemy or destroyer of the old."

The Siddhānta eschews the beaten track: It transcends religious externalisms such as sacrifices. It discountenances polytheism, pantheism, absolutism, etc., all of which had held the ground from long past. Of the Vedāntic position it has been said,[4] " I am Brahm was a bold and decisive move. That was the great discovery which has remained for at least 25 centuries." Concerning pantheism, it has been said,[5] " India is radically pantheistic and that from its cradle onwards." To contend against these firmly entrenched positions was no easy matter. However, this is what the Siddhāntin does, and makes distinctions between the Supreme Deity, the soul and the world. Whether such distinctions are consistently upheld, will be presently considered.

Again, in the way in which the Siddhānta uses the sakti concept, it differs from other schools using the same. Two of such sects may be noted. One of these is the Dravidian school which conceives of sakti as female deities with power to affect man's welfare, and which hence need to be feared and propitiated. That the fear induced by these deities and the rites needed to mollify them play a significant part in the lives of their adherents is amply illustrated in 'The Village Gods of South India' by Bishop Whitehead. The sacrificial ceremonies intended to appease these goddesses arouse fear and horror, but are free from the immoralities of the sakti puja of the tantras.[6] This latter is another school which uses the sakti concept and is known also as Sāktaism. The Sākta Āgamas used

[3] H.B., Vol. II, p. 136.
[4] T.W.N., p. 27.
[5] T.R.I., p. 8.
[6] D.G.M.H., p. 40.

by this sect are different from the Saivāgamas used by the Siddhānta. The Sākta Āgamas yield tantric practices, which are repellent ; the Saivāgamas, on the other hand, are the 'Divyāgamas (divine āgamas) which give rise to the Pure Saiva Siddhānta.'[7]

Sakti, as used in the Siddhānta, makes for a unique contribution by this school. The purity of the concept is expressed by saying that though Siva and sakti are like man and wife, Siva is a brahmācārya and sakti is a pure virgin.[8] Sakti fills two roles as the grace of God, and as an intermediary between God on the one side, and the world and souls on the other. Operating as the grace of God, sakti transmutes the usually held view of the cosmic changes. The commonly held view of world events as due to the līla or play of God, makes God a wayward being and man a helpless creature. As over against this interpretation is that of the Siddhāntin that God through His sakti brings about changes in the world in order to redeem man. As an intermediary, sakti brings about changes in the impure world, while God, the ultimate source of these changes, remains pure above the changes.

The Siddhānta stands out in contrast to the demonolatry widely prevalent in the South. Caldwell describes this as consisting in the worship of evil spirits and frantic dances. He also says that these observances are to be found for the most part among the lower classes, and to some extent among the middle classes. The motive is fear, and the observances are propitiatory.[9]

A remarkable feature of the Siddhānta is that it combines in itself philosophy and personal religion. Philosophy culminates in the individual ; and the individual gains his significance against a philosophical background. The speculations concerning the changes in the world brought about by God's acting through His sakti reach the conclusion that these developments are for the sake of man. In the Siddhānta, there is the meeting of seemingly far removed factors. Man's heart is the theatre for God's grace. In the light of God's purity, man sees his own vileness. Thus Tirunāvukkarasu says,[10]

> Evil, all evil my race, evil my qualities all,
> Great am I only in sin, evil is even my good.

When by overcoming conflict, man surrenders himself to God, the

[7] T.S.J.S., p. vi.
[8] S.J.S., II. v. 77.
[9] C.G.D.L., p. 580.
[10] H.T.S.S., v. 35.

Infinite comes to dwell in the finite and proves all sufficing to the finite. Hence, the poet sings as follows:[11]

Thou to me art parents, Lord,
Thou all kinsmen that I need,
Thou to me art loved ones fair;
Thou art treasure rich indeed.

The way of life of the saints of this religion reflects the wisdom arrived at through philosophy and personal experience. The methods of salvation widely used such as asceticism, torture, rites and sacrifices are not advocated by the Siddhānta. The jīvanmukta need not withdraw into the forest. He can live in society and lead a happy life in the company of other siva bhaktas. What is important is that he should be filled with divine wisdom and with love for Siva and all mankind. The emphasis on knowledge, the emphasis on will that is exercised in emerging out of transmigration, and the emphasis on the positive emotions of love and joy make for enrichment of personality.

Among the requirements that a jīvanmukta should fulfil is that he should worship siva-bhaktas or the devotees of Siva as if they were Siva Himself. In regard to this demand, and its observance the following authorities may be noted:

1. Siva-jñāna-bōdham.[12]

"The soul should remove even the smell of the three malas which has been hindering it from uniting itself with the Lotus Feet of God, should associate with siva-jñānis in the temple, and should worship the siva-linga and the siva-jñāni even as he would Siva Himself."

"The sacred appearance of the bhaktas and the temple—think of and worship these as Paramesvara (God) Himself because He shines in these places while in other places He does not shine."[13]

2. St. Sēkkiḷār's Periyapurāṇam.[14]

(*a*) Of Kulachirai Nāyanār it is said, "He daily worshipped those devotees of God whose person was adorned with holy ashes."

(*b*) Of Perumilalai Kurumba Nāyanār, it is said, "He heard of the fame of Nambi Ārūrar (St. Sundarar), and determined that

[11] Ibid., v. 38.
[12] Sūtra XII & Sec. 3 of same.
[13] Translation of above references in L.P.S.S.P., pp. 152–54.
[14] Part 1, Trans. by J. M. Nallaswamy, pp. 69, 71.

nothing would bring him salvation as the worship daily of Ārūrar's feet, praise of him with his speech, and the thought of him in his mind."

The reason given for this demand to worship Saivite saints is that when the saints in their meditation think of Siva, He manifests Himself in them so that they become Siva and are worthy of the worship rendered to Him. The symbol or man in whom there is the divine, becomes the symbolised or God; the two coalesce so that God's devotees are God Himself.[15] The different stages by which the soul becomes God are described thus: [16] "As God dwells as the soul of soul in each human body designed for the purpose of reaching the imperceptible One; and infuses His own intelligence into them, therefore, the form of his devotee is His form. As he (the soul) dwells in Sivoham Samādhi, he is even God Himself. As he reaches Him in his heart following the directions of the Guru, he is God Himself. When he and his vision fail altogether, he is without doubt, God."

Sivoham samādhi, which consists in 'this', the soul, meditating on 'that' God, till this becomes that, [17] does not harmonise with the rest of the Siddhānta philosophy. It is the identifying of the self with the Infinite (aham Brahm) that makes the Siddhāntin disagree with the Vedānta. By several analogies, the Siddhāntin claims that God who is immanent in souls, is also transcendent. He further says that even in mukti, when the soul is cleansed, it is not equal to God. Against this background of difference in status between God and soul, the theory of Sivoham samādhi is anomalous.

The further requirement that the jīvanmukta should regard the forms in the temple such as the siva-lingam as Siva Himself [18] is yet another anomaly. In the various stages of spiritual progress, there is a breaking away from the concrete and material and an approach towards the abstract and spiritual. Even if the siva-bhakta finds the need of something concrete to symbolise God, there is no general support in the Siddhānta to consider the symbol as God Himself. In classifying matter as a mala or impurity, and in interposing an intermediary between God and matter, the Siddhāntin draws a marked distinction between the two. The pot may lead the

[15] S.J.S., XII. 3; T.S.J.S., XII. 3.
[16] Ibid.
[17] Ibid.
[18] S.J.S., XII. 4; L.P.S.S.P., p. 154.

mind to think of the potter, but it cannot become the potter. The soul at an elementary stage (pāsa jñāna stage) learns to distinguish between itself and material things. When arrived at the advanced jīvanmukta stage (sivajñāna stage), it does not mark spiritual progress to consider the lingam (a symbol with spiritual significance) as God Himself. The Siddhānta requires that the devotee should worship the siva-lingam as Siva Himself.[19] In view of these anomalies, there is room for such criticism as that made by Eliot that the Saivite monotheism has ' a pantheistic tinge '.[20]

The doctrine of the Guru as God Himself is not without difficulties in view of the fact that the Siddhāntin's conception of God is that of a nirmala (without mala or impurity) God in whom there is no blemish, and of a sarguṇa (fulness of qualities) God, in whom there is the fulness of perfection. Spiritual teachers met with in daily life are not perfect. In reply to these difficulties, it is said,[21] " But if it is pointed out that Saiva Siddhānta religion recognises forms of God and His appearances and acts, it is answered that these forms of His are pure spiritual forms formed of His great love and grace, and to be perceived not by the human mind but with the divine grace." The question now remains of how God who takes on a spiritual form of a human guru performs such dikshās or initiation ceremonies as Nayana Dīkshā (by the eye), Sparśa Dīkshā (by touch) etc.,[22] for which physical presence is necessary.

Among the novel contributions of the Siddhānta is its philosophy of the diversity in religious approach. It may be noted that such explanation of religious differences is based on psychology. By means of an analogy,[23] the Siddhāntin stresses the fact that owing to individuals being different, differences in religious approach are inevitable. The blind men who in order to ascertain the shape of the elephant's body, explored different parts of its body, such as the tusk, legs, etc., obtained different findings concerning their common problem. Each of them was right in view of the approach he made. The Siddhāntin concludes from this that in the process of transmigration, the evolution of religious unfolding takes place in the order of the outermost, the outer, the inner, the innermost and the Siddhāntin's ' end of ends '. It is thus a scale of ascending

[19] Ibid.
[20] H.B., Vol. I, pp. xxxiv–xxxv.
[21] S.S.S., p. 236.
[22] T.S.J.S., VIII. 3.
[23] S.J.S., VIII. 13.

values that man traverses from the lowest to the highest in transmigration before attaining release. It is important to note that though the Siddhāntin finds place in the world for all religions, he holds fast to his claim that his faith is the highest and the final stage before release.

This viewpoint secures to the Siddhāntin both an uncompromising status for his faith as well as tolerance towards other faiths. Regarding this attitude towards other faiths, J. M. Nallaswamy says,[24] "We are familiar with the doctrine of each one of the sectarians that theirs is the only truth and those who do not follow it are doomed to eternal damnation. Who has declared in unmistakable terms that there is salvation for all and that there is truth in every creed, which is suited to one's needs and that he could progress gradually and ascend in course of time the different steps of the ladder in the spiritual ascent ?"

This concept of the evolution of religion enables the Siddhāntin both to uphold his religion as the highest and to give due recognition to other religions. While not obliterating these differences, the Siddhāntin accommodates them all in the category of religious enterprise that rises in spiral fashion up to the apex of his own 'end of ends'. This is his unique way of reconciling diversity in unity in the realm of religious philosophy.

The nature of the personality of God arrived at by the Siddhāntin who strives to find a meeting ground between philosophical speculation and personal religion is well portrayed by J. M. Nallaswamy who says,[25] "To sum up according to true Vedānta Siddhānta Philosophy, God is Sat, Chit, Ananda, not material nor enveloped in matter, Nirguna and Personal, ever blissful and all Love and all His acts such as creation, etc., are prompted by Love. He is neither He, she or it, nor has He any material Rupa or Arupa, and He can reveal His grace and majesty to those who love Him. He cannot be born nor can He die and as such indeed, He is the Pure absolute and Infinite Being able to lift humanity wallowing in the bonds of āṇava, māya, and karma. To know Him as our true Heavenly Father and Mother, and love Him as such is the only panacea for all the evils of erring mankind."

[24] T.S.J.S., p. xxiv. [25] S.D., Vol. VIII, June 1907, p. 86.

APPENDIX

(Consisting of some Notes and Problems)

1

The Dravidian contribution to Indian Philosophy

C. Eliot says that whereas there is Aryan literature of an early date, there is no coeval Dravidian literature. From the Aryan sources, it seems as if the Hindu religion is mainly of Aryan origin. " But " says Eliot, " were our knowledge less one-sided, we might see that it would be more correct to describe Indian religion as Dravidian religion stimulated and modified by the ideas of Aryan invaders. For the greatest deities of Hinduism, Siva, Krisṇa, Rama, Durga and some of the most essential doctrines such as metempsychosis and divine incarnations are either totally unknown to the Veda or obscurely adumbrated in it."

(H.B., Vol. I, p. xv.)

2

Siva-jñāna-bōdham

J. M. Nallaswamy says : " As I have already pointed out, Tamil literature being saturated with the Saiva Siddhānta philosophy, the few European scholars like Rev. G. U. Pope and others who laboured hard in this field, have been led to think that this philosophy is the choicest (pure) product of the Dravidians (Tamils), and it had no relation to the ancient Sanskrit philosophy. . . . And my own friends like the late Prof. Sundaram Pillai, Pandit D. Savariroyan and others have been trying to impress on me the like notion and they have gone so far as to say that the original Sanskrit sūtras forming the text of the ' Siva-jñāna-bōdham' should have been translated from the ' Tamil Meykaṇḍa Deva ' and not *vice versa*."

(T.S.J.S., pp. vii–viii.)

It is not clear whether the phrase, ' should have been ', in the last sentence is intended to mean ' ought to have been ' or ' have been '. From the context, it seems that the latter meaning was intended. By the ' Tamil Meykaṇḍa ' is meant Meykaṇḍar's ' Siva-jñāna-bōdham '.

3

'Advaita' as interpreted by Saiva Siddhānta

Sometimes the Siddhāntins take the names, ' Pure Advaita Siddhānta ' or ' Vedānta Siddhānta Philosophy '. In doing so, they interpret the term ' advaita ' differently from the sense in which it is used to designate Sankara's system. The Siddhāntin's interpretation of this term is clarified thus : " It is not one, it is not two, and our

Ācārya asks us to keep quiet. But still even this position requires a naming, and for want of a better name too, we use the word, 'advaita', for such relation. The word, 'advaitam', implies the existence of two things and does not negative the reality or the existence of one of the two. It simply postulates a relation between these two. The relation is one in which an identity is perceived, and a difference in substance is also felt. . . . This view has, therefore, to be distinguished from the monism of the materialist and idealist, and from the dualism of Reid and Hamilton."

(S.S.S., p. 65.)

4

Purpose of creation in Saiva Siddhānta

" So that when God willed to create this earth and the heavens, it was not the result of mere whim or play, it was not for his own improvement or benefit, it was not for His self-glorification or self-realisation, but He willed out of His infinite love and mercy towards innumerable souls, who were rotting in their bondage."

(S.S.S., p. 201.)

Among the various qualities that God has is that of self-dependence.

(Ibid., p. 233.)

The above two views contribute towards the absolute and independent nature of God, who is self-sufficient in Himself. However, the theory that Siva's nature is to enjoy, absorb and control, and that suddha māyā meets this need, detracts from His self-sufficiency.

(See p. 66 of this book.)

5

Psychological basis for religious differences

" There are essential differences between man and man. All religions are necessary to serve the cause of progress of man in all stages of moral, intellectual and spiritual development. What will serve one, will not serve another equally well. One could not be easily hustled from one stage to another with profit. As there are so many rungs to the ladder and each has to be climbed in order before one can get to the top, each different religion forms one rung or other, of the ladder. Each rung is necessary, and one cannot reject any as false or untrue. And our sāstras proclaim that all religions are from God and all are acceptable to God, whether these religions may be said to have a divine origin or a human origin."

(S.S.S., pp. 348-49.)

If, as maintained above, every religion is from God, and acceptable to Him, the question arises as to why the Siddhāntins wiped out Buddhism from South India.

6

Śvetāśvatara Upaniṣad

This upaniṣad is considered to be one of the sources and one of the scriptures of Saiva Siddhānta. In that this upaniṣad promulgates the concept of one God, 'Eko Dēva', it is reckoned as the foundation for Saiva Siddhānta and Vaiṣṇavism. Concerning this upaniṣad, it is further said, "The Divyāgamas which are 28 in number, originally evolved in the character of exegetics or explanatory disquisitions on the teachings adumbrated in the Śvetāśvatara Upaniṣad."

(S.D., Vol. X, June 1910, p. 474.)

7

The Lingam

The Siddhāntins repudiate the theory that they use the lingam as a phallic symbol. They interpret it as :

1. The 'emblem of the Great Unknown', the symbol that reminds souls of the 'Unknown Deity' presiding over all the universe.

(S.D., Vol. VII, Aug. 1906, p. 169; Oct. 1906, p. 251.)

It is said that Siva first manifested Himself as a huge column of fire, and that the minor gods, Brahma and Viṣṇu, attempted to discover the top and bottom extremities of this column, but failed in their effort. From this incident arose the phrase, 'the Unknown Deity', whom the proud failed to discover.

2. Sacred fire. "Thus the lingam shooting upwards is the pillar of fire climbing upwards. . . . Thus if there is truth in the claim that the ālayas (temples) are only sacrificial grounds in a higher sense, then the sacred fire must be the siva linga."

(S.D., Vol. VII, Oct. 1906, pp. 249, 252.)

8

The nature of āṇava

Āṇava is interpreted as :

1. Ahaṅkāram or individuality, the feeling of 'I' and 'mine'.

(S.S.S., pp. 190, 215.)

2. Avidyā, ajñāna or ignorance. This ignorance, which is an impurity, is inherent in jīvas.

(S.D., July 1909, p. 29; Dec. 1909, p. 220.)

Āṇava is held to account for all the evil in man's nature. If āṇava is interpreted in either of the above senses, can it account for the different kinds of sins that man commits?

9

God cannot be born as man according to Saiva Siddhānta

As amply illustrated in the books, 'Village Gods in South India' by Whitehead, and 'The Dravidian Gods in Modern Hinduism' by

Elmore, many of the gods and goddesses worshipped in South India are the spirits of departed human beings. Not all human beings, however, are deified. It is only those individuals whose lives or deaths are marked by special features that are worshipped. In consonance with this widespread practice, the theory is advocated that God Siva must originally have been some human being.

(The Worship of the Dead : J. Garnier, p. 90.)

This theory, however, cannot be accepted as applying to Siva, as besides that there is no evidence of any man who was deified as God Siva, the theory is opposed to an important tenet of the Saiva school that God cannot incarnate as man. In his article entitled, 'The Saiva Religion', J. M. Nallaswamy says, "As Siva is nirguṇa (without qualities) and the Supreme Absolute Brahman, it follows that God cannot be born as man through the womb of the woman and that Siva had no births or avatars is generally known."

10

Concerning monotheism in Saiva Siddhānta

"Worshippers of Siva declare that Siva is the one God, but recognise all the other gods. . . . Both Viṣṇuites and Sivaites worship idols, but among Sivaites the phallic symbol is more usual than images of the god. Both sects worship their gurus, that is, their teachers as gods."

(Modern Religious Movements in India: J. M. Farquhar, 1918. Macmillan pp. 3, 434.)

The Siddhāntins' claim has been noted above that they regard the lingam, not as a phallic symbol, but as a symbol of either fire or 'the Unknown God' who presides over the universe.

11

Kāśmīr Śaivism

Kāśmīr Śaivism, also known as the Northern School of Saivism, owes the first half of its name to the tradition that the source book of this school, 'Śaiva-sūtra', was revealed by God Siva in Kashmir to the founder of this school, Vāsugupta. The school came into being roughly about the 9th century A.D.

It maintains that the ultimate reality is consciousness which is spiritual. Though this fundamental substance may evolve and differentiate itself into the categories of God, souls and the world, it soon reverts from this transient phase to its primal state. This monistic system is different from the Siddhānta system in important respects. A second variety of the Northern School, known as Pratyabhijña Sāstra was founded by Somananda in the 10th century A.D.

Saiva Siddhāntins repudiate the theory that their school of thought is derived from the Northern School.

The above presentation of Kāśmīr Saivism is based on:
Vaiṣṇavism, Śaivism and Minor Religions: Bhandarkar.
Hindu Philosophy: Theos Barnard.

12

Vīra-Saivism

The founder of this school, Basava, was born in the Deccan in the 12th century A.D. The religious tenets that characterise this school as a Saivite sect are that the supreme being is Siva, that the Saivāgamas are among its sacred scriptures and that the linga is worthy of reverence. The homage rendered to the linga earned for the Vīra Saivites the names, 'Lingayata' and 'Lingavanta'. They worship the linga as being the symbol of Siva and wear miniature lingas on their person, and for this reason are known as 'Lingayits' or the 'wearers of linga'. The later works of this school constitute the 'Vasana Sāstras', a large body of Kanarese prose literature composed from the 12th to the 18th centuries A.D. Some are of the view that this school is very ancient, and that it was in existence long before it came to be formulated by Basava. As evidence of its hoary origin, it is said that the Rig Veda, Skaṇḍapurāṇa, Mahābhārata and other ancient writings mention linga-dhāraṇa or the wearing of the linga.

The philosophy of this school is similar to that of the Vedānta. When the soul is impure, it sees itself and the world as different from God. When cleansed, however, it sees that what seemed different as God, soul and the world, constitute one reality, and that this sole reality is God.

This faith, now prevalent chiefly in parts of the Deccan and of South India, is believed to have been more widely spread in the past.

The above account of Vīra-saivism is based on:

A Handbook of Vīrasaivism: S. C. Nandimath.
The Religions of India: A Barth.

INDEX AND GLOSSARY

Sūkṣma sarīra (subtle body), 58, 114
Tanmātras (sensory experiences of sound, touch, colour or vision, taste and smell), 71
Tanu (body), 64
Vidya (an evolute that actuates the cognitive faculty) 68, 70

5

Logical terms :

Anumāna (inference), xix 127, 134-36
Hetu (reason), 136
Pramāṇa (means of knowledge), xix 125, 137
Pramāṇas not recognised by the Siddhānta, 127-31
Pratyakṣa (perception), xix 127, 131-33
Śabda (testimony), xix 126-28, 137
Vyāpti (universal proposition), 136

6

Miscellaneous :

Acit (non-intelligence; matter), 49-63
Ādibhautika, etc. (types of pleasures and pains), 76
Advaita as used by the Siddhāntin, App. 3
Āṇava (impurity or mala), xxi 16, 17, 35, 40, 42, 49, 67, 75-78, 80, 82, 83, 96, 97, 101, 107, 108, 149
Avasthās (states), xxii 79-81, 86-96
Caryā (the earliest stage of religious life), 93
Cit (intelligence, spirit), 48-49, 63, 144
Dīkṣa (initiation ceremony), 143
Embodiment, 86-87, 89-90
Five letters, 95
Forms taken by God, 42
Grace of God (see also sakti), 21, 23, 41, 43, 52, 81, 82
Guru (teacher), 41, 80, 92
Guru's teachings, 92-93
Iruvinaioppu (attitude of detachment toward the world), 94-95
Jīvanmukta (a redeemed soul in the embodied state), xxii 23, 56, 80, 96, 97, 99, 101, 140-43
Jñāna (knowledge), xxi, 17, 80-84, 88-91, 102, 113
Jñāna mārga (the path of knowledge), xxi 14, 19
Karma (good and bad deeds which fetch merit and demerit), xxii 34-36, 40, 42, 61-65, 72, 75, 78, 80-85, 96-99
Kriyā (the second stage of religious life), 93
Lingam (symbol of spiritual significance), 142-143, App. 7
Malaparipâka (maturation and shedding of mala), 95
Pañcakklēsam (five kinds of travail), 71
Paramāṇus (atoms), 36, 62
Prakrti (nature), 121
Prakrti māyā (one of the forms of māyā), 65
Puruṣa (spirit, self), 121
Sakti (see also grace of God), xxi 41, 45, 48-55, 65, 67, 85
Saktinipāta (descent of grace), 95-96
Sālōka (same world as that of God), 93-94
Samhāra (world destruction or pralaya), 38-40, 43
Sāmīpya (nearness to God), 93-94
Sārūpya (same form as that of God), 93-94
Sastras (philosophical writings), 47, 92
Sat (being, reality), 48, 144
Siva-bhakta } a Saivite saint, 141, 142
Siva-jñāni }
Srṣti (creation), 40, 44, 45
Sruti (sacred scriptures), 47
Sthiti (preservation), 40
Sthula (gross; large), 64
Sūkṣma (subtle, fine), 64
Tāṇḍavam (dance), 53-55
Transmigration (the passing of the soul from life to life), xxii 40, 48, 52, 81, 83, 90, 98, 112, 143